Two notable Sermons, made the thirde and fifte Fridayes in Lent last past, before the Queenes Maiestie, concerninge the reall presence of Christes body and bloude in the blessed Sacrament: also the Masse, which is the sacrifice of the newe Testament.

By Thomas Watson, Doctor of Diuinitie.

Charles Walmesley

Charles Walmesley.
Westwood.

Romans.

¶ *Obsecro uos fratres per misericordiam Dei, ut exhibeatis corpora uestra hostiam uiuam, sanctam, Deo placentem. &c.*

Of S. Paule writing to the Phylyppians the thirde chapiter was not ashamed too saye, To write one thynge diuerse tymes to you, is not payne or slouthe to me, but profitable and necessarye for you, muche lesse ought I to be ashamed for that I propounde to you at thys tyme that lesson agayne, which before I haue twyce intreated, seynge I intende by Goddes Phylip. iii.

grace to speake nothing, but
that I haue learned, either
of Sayut Paule hym selfe, or
of such I thinke was indued
with the same spirite Sayut
Paule was, & thys I doo not
for lacke of good matter, but
for lacke of better matter in
my iudgement, and more ne-
cessary to be learned of vs all
at this present. For what is
better worthier, and more
neadefull to be taughte and
learned of all sortes of men in
these euill dayes, and corrupt
time, then howe to offre vp
our selues to God a lyuynge,
holy, and pleasing sacrifice,
to ouercome and represse our
naughtie wil and affections,
to mortifie our earthly mem-
bres and conuersation, and

to

to banish sinne, that it reygne not in oure mortall bodyes. the largenes of wbyche matter is so greate, and doth extende it selfe in so manye partes, causes, and circumstances, that although the whoole matter dothe pertayne and hathrespecte to one ende: yet the intreating of it beyng lōg must nedes be varyouse, and for that reason can not be tediouse to hym, that loueth to learne to liue wel, and please almyghtye God.

The ende of thys my matter is, to destroye the kyngedome of synne, for wbych purpose Gods sonne was incarnate, to bryng wbyche thinge to passe in vs, was al the lyte, the example, the passion, the

resurrection of Christ, and al
the doctryne & sacramentes
of Christe. Like as contynu
to erecte and establishe the
kingedome of sinne, is all the
trauayle and temptacion of
the deuil, now fawninge lyke
a serpente, transformyng him
selfe into an aungel of lyght,
to intrappe & seduce the sim
ple and vnware: now ragin
like a lion to ouerthrowe the
feble and feareful, and not on
ly is it his trauayle, but also
it is the whole labour & prac
tise of all hys children by imi
tation, as Infideles, Jewes,
heretikes, scismatikes, false
brethren, counterfayte christi
ans, both in liuinge and teach
ninge labourynge night and
daye with all witte and wyll
to

to destroy the fayth of Christ, the Sacramentes of Christe the sacrifice of Christ, as much as in them lyeth, whyche they be special meanes to destroye the kingdome of sinne, whych they wyth all their power set vp and mayntayne.

The practise of the deuil & his ministers in this poynt I haue partlye touched, and by Gods grace and youre patience shall nowe procede further. I haue opened the decaye of faith, good workes, & penaunce, whych be remedies agaynste synne. One other remedye there is, that lyeth in much decaye, whyche wyll lye still, except good men (according vnto their bounden dueties) put to their helping han

des. I meane the sacrifice of the churche, the sacrifice of the newe testament, the sacrifice of oure reconciliation in the body and bloude of oure Lord Jesus Christ, which he hath instituted in his laste supper, and so (as *Irenæus* sayeth) *Novi testamenti nouam docuit oblationem, quam Ecclesia ab Apostolis accipiens in vniuerso mundo offert Deo.* Christe confessyng the cup to be his bloude, hath taught the newe sacrifice of the newe testament, which sacrifice the church receauing of the Apostles, doeth offer to God throughoute the whole worlde.

Irenæus lib. 4. ca. 35.

There is nothing so auncient, so profitable, necessary to

so

so holsome, as this sacrifice is that hath bene of some men, & that of late, so assaulted, reuiled, reiected, blasphemed, oppressed, persecuted, and with suche reproche and indignacion banished and exiled, without cause or anie good grou̇d why they shuld so haue done, but ỹ they knewe sinne shuld decay, yf that were vsed. And therefore intendinge to establyshe the kyngdome of sinne laboured with al vyolence to subuerte this enemie, and remedye against synne, which (as Saynt Cyprian doth saye) *ad totius hominis uitam salutemq; proficit, simul medicamentum & holocaustum ad sanandas infirmitates & purgandas iniqui-*

Cyprianus Ser. de cena Dominica

iniquitates existens, [illegible]
both profitere to the lyfe & [illegible]
uacion of the whole man, [illegible]
inge both a medicine to hea[illegible]
infirmityes, and a sacrifice t[illegible]
purge iniquities.

This lytle tyme that I
haue nowe, I intende (God
wyllinge) to bestowe in thy
matter to reduce into youre
remembraunce the foundac-
on and commodityе of the
sacrifice of the church, and to
repell suche bokes, as the fo-
lyshnes of some, & the malice
of other haue wrotte agaynst
it, that knowing the necessi-
and goodnes of it, we may fo-
lowe the councel of Sayncte
Barnarde, whyche sayd: *discamus*
eius humilitatem, [illegible]

Bernard. hom. 3. super Missus est.

mansuetudinem, amplectamur dilectionem, cõmunicemus passionibus, lauemur in sanguine eius: ipsum offeramus propitiationem pro peccatis nostris, quoniam ad hoc ipse natus & datus est nobis. Ipsum oculis patris, ipsum offeramus & suis, quia & pater proprio filio suo, non pepercit, sed pro nobis tradidit illum &c. Let vs learne his humilitie, lette vs folowe his meakenes and gentienes let vs imbrace his loue, let vs communicate in his passions by suffryng wyth hym, lette vs bee washed in hys bloude, let vs offre hym the propitiation or a sacrifice propitiatori for our sinnes, for to this end was

was he borne, and gyuen to vs: let vs offer hym to his fa-
thers eyes: let vs offer hym
to his owne eyes: for y father
hathe not spared hys owne
sonne, but hath giuen hym for
vs, and so forth.

And also as the same Bernard more plainly writeth in an o-
ther place, sayinge thus. *Pau-*
peres sumus, parum dare possu-
mus, attamen recõciliari possu-
mus pro paruo illo, si uolumus
totum quod dare possum, miser-
rum corpus est ud est, illud si de-
dero, satis est: si quo minus, ad-
do & corpus ipsius, nam illud
de meo est, & meum est: paruu-
lus enim natus est nobis, & fili-
us datus est nobis. Dete Domi-

Bernar. Ser. 1. de Epith.

ne

ne supplco, quod minus habeo in me. O dulcissima reconciliatio

we are poore, and litle can we giue, yet for that litle we may be reconciled to GOD, if we will. All ỹ I am able to gyue is this wretched bodi of mine yf I gyue that, it is sufficient, yf it be not, I adde also Christes bodye, for that is mine & of mine: for a litle one is born to vs, and the sonne is geuen vnto vs. O Lorde, that lacketh in me, I supplye of thee. O moste sweateste reconciliation.

See howe Saynte *Bernarde* ioyneth the offeryng of ours bodies and of Christes bodie together, that yf the oblation of our bodies be imperfecte & suffice not, the oblation of thys

ſeg body may fulfyl and ſa
plye, that lacketh in vs? And
to what ends, that we might
be reconciled, that the bodi
tyranne myghte be deſtroyed
that it reygne not in oure bo
dyes.

There the Prayer Was made.

Ow entende
to ſpeake o
ſacrifice of
church, I p
ſuppoſe on
thing, whyc
is the foundacion of the fa
to be moſt certaynly and co
ſtantly beloued of all vs, tha
be here preſent: which is, tha
in the moſt bleſſed Sacrame

of

ofthe aultare is preſente the
true bodye and blonde of our
Sauiour Chriſt, the price of
our redemption, not in figure
only, but in trueth and verye
dede, whiche the learned men
call really and effectially, that
is to saye, that thynge, that
ſubſtaunce, that was vpō the
croſſe, is now verely preſent
in the bleſſed Sacrament, be
fore we receaue it: the cauſe of
which real preſence is the om
nypotente power and wyll of
God, aſſistyng ye due admini-
ſtration of the Prieſt, the whi
che body and bloud we chri-
ſten men receaue by the ſer-
uice of our bodyes and ſenſes
though not by the iudgment
of our ſenſes, but onely by the
iudgment of fayth, becauſe it

is

is gyuen not in the bo
fourme of the lefte lam
and bloud, as it was
shedde vpon the crosse, bu
the fourme of bred
spectall nutrimente of
and wyne, is that for soule
weyghty, and necessary
ses forsene by our
Christ.

For seyng the substance
our sacrifice of the newe
stament, is the very real
naturall bodye of Chryste
may be proued by many
rities. Saint Cyprian sayth

In sacrificio quòd Christus
non nisi Christus sequendus

Cyprianus. lib. 2. epist. 3.

In that sacrifice (that is
no man is to be followed
Christe. Here he sayeth,
Christ is y sacrifice that

offre to almyghty God. And Saynte Basyll wryteth in hys forme of Masse. *Tu es qui offers, & offerris, & qui suscipis et impartis Christe deus noster.* O Christ our God, thou arte he that both doest offre, & is offered, that both gyuest the offering and receauest. Basilius in Missa.

Saint Basyl by this meaneth that the sacrifice, whyche the churche offered to GOD, is Christ hym selfe, who in that he is the head of his body the churche, is one offerer with ꝙ church, and so is both offerer and offered, as Basyl sayeth.

Lykewise Sayncte *Ambrose* wrytynge of the inuention of the bodyes of two glorious martyrs *Gerualius* and *Protbasius* and of the burying of the vn- Ambrose. lib. 10. epi. 85.

der the aultare, sayeth thus: *Succedant victimæ triumphales in locũ, ubi Christus hostia est, sed ille super altare qui pro omnibus passus est, isti sub altari, qui illius redempti sunt passione.* Let these tryumphyng sacrifices (meanyng the bodies of the martirs) go into y place where Christ is a sacrifice. But Christe is a sacrifice aboue ỹ aultare, who suffred for all men, these two vnder the aultare, that were redemed by his passion.

Of this place I note my purpose, whiche is, that the sacrifice of the Churche and newe Testament, is the very reall body and blonde of our Sauiour christ, which is also

testified by *Chrisostome* in his hom- *Chrysost. hom. de laude dei*
melye he wryteth of the praise of GOD in these woordes. *Vereamini mensam quae de super victima illa iacet Christus scilicet qui nostri causa occisus est.* Feare and reuerence that table aboue the which lyeth that sacrifice (that is to saye Christ) whiche for oure cause was slayne.

By which woordes *Chrisostome* declareth hys faithe, that the sacrifice of ỹ church is Christ, and also that christ is not onely in heauen, as some men dānably beareth you in hād, but is placed lying aboue the table of the aultare as the substaunce of our sacrifice.

And in an other hamely he wryteth. *Mensa mysterijs in-* *Idem hom. de Encæniis*

ſtructa eſt, et agnus dei pro te immolatur. The table is furniſhed with myſteryes, and the lambe of god for the is offered teachynge vs that the holye myſteryes wherwith the table of our aultar is furniſhed be the body & bloud of Chriſt (that is to ſaye) the lambe of god, whiche is alſo then offered for vs.

August. lib 9. Confeſſ. ca. 12.

Saint *Auguſtine* is full of ſuch layinges: as wrytinge of hys mothers deathe, how that he wept nothinge for her all the tyme the Maſſe was ſaid for her ſoule, which he expreſſeth by theſe wordes. *Cum offerretur pro ea ſacrificiũ præcy noſtri.* when the ſacrifice of our price was offered for hyr.

Ieſus

Leaue out al the rest of the sentense conteined, & allege onely this, that mourneth the sacrifice, which is offered by the priest for the deade to be our price, which is and can be nothing else, but the bodi and bloud of christ, which he gaue vpon the crosse as the price of our redemption.

But playnest of al he writeth in a Boke intituled, *Liber Sentiarum prosperi* which booke is alledged of *Gratian.* in the Decres, in these wordes. *Hoc est quod dicimus, quod modis omnibus approbare contendimus sacrificiu Ecclesiæ duobus cõfici, duobus cõstare, uisibili elementorũ specie, & inuisibili Domini nostri Iesu Christi corpore & sã-* *Augustin. Senten. prosp.*

guin', & Sacraméto, & re Sa
cram ti, id est, corpore Christi.
This is that we saye, that we
labour to proue by al meanes
that the sacrifice of ỹ chirche
is made and cõsisteth of two
thynges, of the visible fourme
of the elemẽtes and of the in-
visible body and bloud of our
Lorde Jesus Christe vnder ỹ
outward Sacrament and ỹ
thing or substaunce of ỹ Sa-
crament, that is the bodye of
Christ. These wordes nede no
declaryng but poynting: and
for that cause, why shoulde I
tary in this poynt any longer,
seing that our bokes be full of
such lyke auctorities.

Therfore as I began seyng
the substaunce of our Sacri-
fice

ffice of the new Testament, is the very real and natural bodye of Christe, if Christ bodye be not present in the Sacrament as the enemyes of Christes crosse & the destroyers of our faith falsely pretende: then be we christen men left all together desolate without any sacrifice prpuate vnto vs, for borne the sacrifice of Christe vpō the crosse, and also the inwarde sacrifice of mans heart be not prpuate but commō to vs & to al faythfull men from the beginninge of the worlde to the last ende.

And further more seynge a sacrifice is an outwarde protestaciō of our inwarde faith & deuotion, if we christen men now haue no sacrifice prpuate

vnto vs: then be we the mo[st]
miserable men that euer [were]
beyng woythout any kynde of
religion. For take away our
sacrypyce, and take away our
religion, as S. Cyprian confu-
ting the carnall thoughtes of
ỳ Capernaites, that thought
they should haue eaten Chri-
stes flesh eyther roosted or sod-
de, and so should haue consu-
med it to nothinge: woyteth
thus. *Cum illius personæ cæ-
sa in frusta partiretur non om-
ni humano generi posset suffice-
re, qua semel cõsumpta uideren-
tur religio interisse, cui neq; a-
quam ulterius uictima superes-
set* Seyng ỳ ỳ fleshe of his
person wer dyuyded into pie-
ces, it could not suffise al man-

Cipria. Ser de Cena

kinde

kind to eate vpon, which shold after it were once clenne wasted, & consumed, our religion might like wise seme to perish and be destroyed, which had no more any sacrifice remayning. Wherupon I conclud, that yf we haue not Christes body and bloud present in the Sacrament for our eternal sacrifice, wherby we may mitigate & please almighty god, and obteine remission of sinne and spirituall grace & giftes: then shoulde we be no better then ꝑ Turkes seing al nations frō the beginning of the world, both gētiles & Iewes haue had one kind of outward sacrifice, to declare & expresse their inward deuotiō and religion, either to the true God

of heauen, or to suche as they
fantasied or feined to be gode
sendinge only the Turkes, or
[illegible] whyther he
be it appeareth, that this feil
that deuilish and pestiferous
Mame, which is the ruine
of the Churche, as vnderpeth
sect of Mahumets, preparing
a waye for the Turke to ouer
runne al Christendome, as
hathe done a greate parte al
ready.

For what could the Turke
do more against vs then
he hath ouercome vs, but
oure thraldome & tyrannie
hyrethe, but as riche men
nother to take away our
treasures and substance, as
leaue vs nothing but y bare
name of Christ, and priuyledge

any good man, that hath true religiō in his heart, to compell him to deny it, knything him, & he shal not expresse it outwardly, and in very deede diuerse notable and godly writers at this daye, call thys hereasye Against the sacrifice of the church wherche Luther first began & most manteined, by this name *Secta Mahumetica*, the secte of Mahomet.

But for the auoyding of these absurdities and for such causes as I shal God willing declare hereafter, I presuppose this foundatiō of christes bodye, to be really present in the blessed sacrament, to be stedfastly beleued of vs all, vppon the wherch I build al that remayneth nowe to be sayed.

wyche foundation, although
it yarbe bene vnderminde
many men and many wayes,
and therfore requireth
perfect treatise to be made
it alone: yet as I entende
to occupy al this time
so I may not well so leaue
lye leaue it, that hath bene
much and often assaulted,
shal declare the summe
mouethme to continue
that trueth I was bounde
to kepe styl that fayth I
baptized in & putte on
wyche faith seing it is vnre-
sal, yf I shuld leaue it, I
forsake Christ, and be an
like, not folowing that
of doctrine I receaued of
fathers, and therfore
the beginninge, but
my

my selfe a new way and new maisters that plese me, being so condemned by mine owne conscience & iudgmēt, which is the very propertie and definition of an heretike.

There be three thynges, that holde me in this faith: the manifest and playne scripture, the vniforme auctorities of holi men, and the content of the vniuersal churche. These three be the argumentes, that a christen man must sticke vnto, and neuer be deceaued, specially if they be knytte and ioyned together, cōcerning one matter but yf they be separate, then som of thē be but weak staues to leane vnto. As for example The scripture without ỳ consent of the churche is a weapō

as

as mete for an heretike
a catholike, for
suche other heretikes
ledge the scripture for
pinions, as the catholikes
but they, alledging was
the abusyng of the letter,
che is indifferent to good
euil; & they auunge of
sense, which is only
the tradition and
the catholike churche; so
the one without the
not a direction, but a
to a symple man, hereof
very scripture in dede,
the bare letter, as it
taken of every man, but
sense, as it is delyuered
vniuersal consent of
churche.

And

and sayinges of the fathers, if they be but the inuentes of one man without the consent of other, were he neuer so well learned and vertuous, otherwise yet hys wrytinges I saye in that poynt be not a confirmation for any ignorannce man to holde him in the trueth, but a temptacion to seduce him, and hym from the trueth.

The consent of the church is alwayes a sure staffe, the beste pyller of trueth, whether it be in thinges expressed in the letter of the scripture, or in thinges delyuered vnto vs by tradicion of the Apostles. He that holdeth him by this staffe can not fall in faith, but stand in trueth.

Nowe concerninge thys

matter

mattur of ỹ presens. I wyll
bis by Gods helpe to shew
chek thre thinges, wych
knit together so, that we
not be deceaued in this poin
except we wyll deceaue our
selues as many wilfully do.

The scrypture by playne
manifest wordes, against
wyche hell gates shall neue
preuayle, do the testifye &
fyrme our fayth in many pla
ces, but specially in ỹ wordes
of our sauiour Christ hym
in his laste supper, sayenge
Matth. xxvi hys disciples: Take, eate
is my body, wyche is gy
for you. This is my blou
the newe Testament, wh
is shed for many and for
in remission of synnes: b
most playne scriptures
haue

haue gone about to delude, & to reduce ryght to abuse vnderstandinge by figuratiue speches, contendinge, theis wordes, This is my body, This is my blonde to bee spoken figuratiuelye, and not as the wordes purporte: because otherlyke sayings in the scripture be taken figuratiuely, as theis: I am the waye, I am the doore, The stone is Christ and such other; wherein they haue declared their deuelishe and detestable sophistrye to their owne damnation & the subuersion of a greate manye other.

They professe theim selues to be learned men, but who hearde euer tell of anye suche kinde of learning, as to proue

one singulare by an other, as yf one should reason thus: Thomas is an honest man, ergo John is an honest man: The swan is white, ergo the crow is whyte.

Which argumentes be like this: I am the waye, is a figuratiue speache, ergo likewise, This is my bodye, is a figuratiue speach. With such fond folyes and sophysmes is the trueth assaulted agaynste all good learnyng, and the rules of all true reasonyng. God open theyr eyes to see, and to lowe his heauenly wil. Dome

But yf we wil consider the circumstancies of the text, who was the speaker, for what intente, what tyme, and such other; it shal playnely appeare

that

that the literall sense, as the woordes purport, is the true sense, that the holy Ghost did principally intend. As for example. First it appeareth euidently, the speaker to be Jesus Christ oure Lorde, Gods sonne, equal and omnipotent God with the father, & that these hys woordes be not woordes of a bare narration & teachyng, but woordes wherby a sacrament is instituted. And for that reason we muste consider that it is otherwise with Christ, then with vs, for in mā the woorde is true, when the thing is true, wherof it is spoken: In god the thing is true when the woorde is spoken of the thing. Mans woord declareth the thing to be as it is be

fore, Gods word maketh the thing to be, as it was not before.

In man the trueth of his word dependeth of the truth of the thyng. Contrarye in God the trueth of the thynge dependeth vpon the speaking of the woorde, as the Psalme

Psal. 148. sayeth: *Ipse dixit & facta sũt.* He spake the word, & the thinges were made. And this thinge the deuill knewe well ynough, bieng sure that if Iesus were Christ and God, he could with his word both create newe thynges, and also chaunge the nature and substaunce of any thing: & therefore sayde vnto him tempting

Mayth. iiii. him, whether he was Gods sonne or no: yf thou be Gods

sonne

lo nne speake the woord, that these stoones maye be made bread. Wherbi we may learn that although in mās speache it is not true to saye. these stones be breade: yet yf GOD should say so, it should be true the inferior nature of creatures gyuing place to the omnipotent power of God the creator.

After which sort *Irenæus* reasoneth agaynste those heretikes, that denied Jesus Christ to be Gods sonne, vsyng that most constantli beleued truth of the sacramēt, that we hold now grounded vpō Christes woordes, for an argumente to cōuince Jesus the speaker to be gods sonne. His woordes be these. *Quomodo autem con-*

Irenæus. lib 4. ca. 34.

ſtabit eis eum pan in quo gratiæ actæ ſunt corpus eſſe domini ſui, & calicē ſanguinis eius ſi non ipſum fabricatoris mundi filium dicant? Howe ſhall it be certaine vnto them, that ꝑ breade vpon whiche thankes are giuen (that is to ſaye the Euchariſtical breade) is ꝑ bodye of theyr Lorde, and the cuppe of his bloud, yf they ſay not that he is the ſōne of hym ꝑ made the worlde: as though he ſhould reaſon thus: Theſe wordes whych Jeſus ſpake of the bleſſed breade, ſayinge: This is my body. This is the cuppe of my bloude, be eyther true or falſe. If the ſpeaker of thē be pure man and not god as they ſay, then can they not

be

be true: for mans worde chaungeth not the nature of thinges, as it is here. But yf the woordes be true as they certeynlye beleue, then the speaker of thē must nedes be godds sonne, of infinity power, able to make the thynges to be as he sayeth they be. And also in his. 57. Chapiter the same. 4. booke, he maketh the lyke argument in these woordes.

Irenæus. lib 4. ca. 57.

Quomodo iustè Dominus si alterius patris existit huius cōditionis quæ est secundum nos, accipiens panem suum corpus confitebatur, & temperam tum calicis, sui sanguinem cōfirmauit

If our Lorde be a pure man, that nature & condition, that we be of, the sōne of an other

father then god: How did he
tustili and truely taking bread
into his hande, confesse & saye
it to be hys bodye, & confirme
that mixture of wine and wa
ter, that was in the chalice, to
be his own blouder.

Bi these two places of Irenæus
that lined within 150. years
of Chryst, we are taught not
to fly to our figures of gramma
mer to make these wordes of
Chryst true, which in ded
must nedes do, or else say they
be false, yf Chryst the speaker
be but on liman and not God
but we be taught bi him to be
leue them to be most true, and
for that reason to beleue also
that Chrysts the speaker is
Godsonne, bi whose almigh
ty power the thinges be chā

ged

ged and made as he speaketh so that we may iustly after ye mind of *Irenæus* & diuerse other olde auctours, whyche were longe to rehearse nowe, conceaue this opinio of these me, that say these wordes of christ can not be true, except they be vnderstãded by a figuratiue speache: that they eyther beleue not them selues ye Christ is Gods sonne, or els giue occasyõ to other, to renewe that olde damnable heresy of *Arius* that denyed Christes Godheade, theyperience whereof we haue had of late dayes, of some that from Sacramentaries by necessary consequence of that heresye, became Arianes.

The seconde circumstance

I spake of, was to consider in
what purpose & intent Christ
spake these wordes, & I say
they were wordes not of a
bare narracio, teaching some
doctryne, but the wordes of
thinstitution of a Sacrament
of the newe Testament. And
therin it followeth, that yf they
be the forme of a Sacrament
as they be in dede, therin must
they nedes be that ministre
wherby Gods almighty po-
wer assistinge the dewe min-
stracion of his priest, worketh
that grace in wardit, that the
wordes purporte our worke
For so it is in al other Sacra-
mentes. In Baptisme, these
wordes, *Ego baptizote*, I bap-
tise thee, and so forth, like as
pertayninge to the eares of the

hearer

heaven they signyfie a washing
so almighty God assisting the
due pronouncing of the, doth
inwardly, worke the grace of
washynge the soule of him, to
whome the wordes be spoken
yf ther be no stoppe or impedi
mente of his partye.

And lykewyse in penaunce
as the wordes of the Preste
saing: *Ego absoluo te ab omni
bus peccatis tuis in nomine Pa-
tris, & filij, & Spiritus sancti,*
I absolue thee from al thy sin
nes in the name of the father,
and the sonne, and the holye
ghoste, do signifie forgiuenes,
so god doth inwardly forgiue
yf the partye be trueiye peni-
tente.

Lykewyse in marriage that

knotte

knotte the man knitteth holy the woman in takinge hir to his wyfe, & she him to hir husband, god also inwardly doth knitte the same, whyche man can not lowse: and so forth of al other Sacramentes.

Nowe to our purpose: The grace whyche is included in these wordes, This is my bodie, This is my bloude, is not only accidentall grace as in y other, but the body of Christ to be our Sacrament, whiche is the substaunce of grace, the auctour, fountayne, and well of al grace, as S. Bernard saith

Bernarde Ser. de Ce

Dicitur Eucharistia per excellentiam. In hoc enim Sacramento non solum quæ libet gratia sed ille á quo est omnis gratia

sumitur

mitur. This Sacramente is called *Eucharistia*, for some excellency aboue al other, for in this sacramẽt is receaued not onely any other grace, but he of whom procedeth all grace.

Then it foloweth, ỹ whereas the grace of this sacramente, which the wordes purport to the outward eares of al men, is the essential grace of Christes bodye and bloude to be there presente, it foloweth, I saie that Christ by these wordes, as by a conuenient instrument, worketh inwardlye, in that he gaue to his disciples ỹ reall presence of his owne bodye & bloud, as *Eusebius Emesenus* sayth: *Fide æstimãdi non specie, nec exterioris censenda est*

Emesenus orat de corpore & sanguine Christi.

visu

uisu, sed interioris hominis affectu To be esteemed by fayth, & not by the outwarde fourme, and not to be iudged by the sight of the outwarde mā, but by the affection of the inward man.

Thirdly we may consyder, that these wordes be the performance of a former promise where Christe (as it is wrytten in the vi. Chapiter of S. John) promised to geue vs the same flesshe to eate, that he woulde giue to the death for the life of the worlde, saying:

John. vi. *Panis quē ego dabo caro mea est, quam ego dabo pro mundi uita.* The bread which I shal giue vnto you, is my flesshe, whiche I shal giue for the life

of

of the worlde.

Which promise we neuer reade, that Christ which is ye verye trueth and can not lye, did euer at ani time performe but in his laste supper, whē he gaue his bodye and bloud to his disciples: and to promyse his flesh, & to giue bare bread and not his flesh, is no performeng, but a breakynge of his promyse, and a deludinge of them to whome he made the promise: for as for the interpretation, whiche some men make of Christes words, that he wyl gyue his flesh to vs to be eaten spiritualiye by fayth is but a vaine & feined glose for that texte.

And although Christ do so giue it to be eaten, by fayth, yet

yet we maye not exclude
trueth by an other trueth
sophisters do. For christ
his flesshe to vs to be eaten
ritually by fayethe, euer fro
the beginning of the worlde
also at that presente, when
spake those wordes, so that
were a verye vayne thing
Christe, to promise to gyue
thyng which he euer before
also at that presente, and eue
after continuallye doth giue.

But it was neuer so take
of ani good auncient auct
which al with one consent
expounde this text of
John, of ỹ giuing of his fles
in his laste supper vnder
forme of breade, and therfo
Cirillius in Ioan. lib. 4. cap. 14. *Cirillus* wryteth, that our
oure Christe did not expou

and

and make plaine the maner of the mistery, and the performaunce of this his promise, to them that asked the vnfayth-full question. Howe, without fayth, but to his disciples that beleued him & asked no suche question of hym, he declared the maner of it in his last supper.

Wherfore we may well conclude vpon this circumstance that Christes flesshe is verely present in the Sacrament to be giuen vnto vs, because he promised before, that he wold giue vs the same flesh for our foode, that he would gyue on the crosse for our redemptid.

The tyme also is to be considered, that he spake these wordes the nyght before he

suffered death, at which [illegible]
and the next daye after he [illegible]
ded and fulfilled all fygures
laying on the crosse: *Consummatum est.* All figures & [illegible]
bowes be ended and expired
which was no tyme, then to
institute and begynne new fi-
gures.

Is it likely or probable, that
our Sauiour Christ thereen-
teryng into his agony and be-
ginninge his passion, accus-
mynge commonlye before to
teache his disciples in playne
wordes, without parables or
figuratiue speaches: would
then so lightly behaue himself
as to delude hys chosen and
intierlye beloued disciples, in
callyng those thinges hys bo-
dye, that is gyuen for them, &

hys

his blonde, that is he dde for them, whiche were neyther his bodye nor his blonde, but bare breade and wine.

Or is there any religion in oure christen fayth in myckins nynge thynges, or callynge them otherwise, thē they be?

If any man thynke himselfe able to aunswer that, because Christ sayd he was a wyne, he was a dooze, be yng neyther wyne nor dooze: that man semeth to me not substantially to way the wooydes & speaches of scripture.

For lette him considre throughoute al the Scrypture wherseuer he shall find, that Christ spake aut thing of himselfe by wooydes of our comon speache (for the godhead

and the properties of the god
heade be inessable, & can not
be expressed to our capacitye
but by wordes and names of
worldly and natural thinges
here among vs, yet shall al-
wayes fynd that Christ was
a better and more syngulare
thyng then the word did pro-
perly signifye, that was at-
tribute vnto hym, & to make
thys matter more playne by
examples.

Where Christ sayde, I am
the wai, he meant not, that he
was the way, that leadeth to
the city, or to some other place
but that he was a more excel-
lent waye: I waye that lea-
deth to the father, to heauen,
to euerlastyng lyfe.

When he saide, he was the

dooze, he meante not, that he was the dooze of the shepefold here in earthe, but a farre better dooze, the dooze of the churche, the spyritual shepefolde, bi the which dooze who soeuer entreth, shalbe saued. John. 10.

Also callinge himselfe a vine he meant that he was the spyrituall vine, whereof all christen men be braunches, and better then suche a vine, as groweth in the fieldes. John. 15.

And lykewyse by that he calleth himselfe the lighte, we vnderstande, that he was not the sensible light of this worlde but the heauenly lyghte that neither by course is chaunged, nor by shadowe is darkened.

So that it maye be obserued for a rule, when Christe

Doth attribute the name of
vye sensible creature to
selfe, euen the vnderstand
exceadeth, and excelleth
woꝛde in dignitye.

And yf this bee true in
kind of teaching and doct
shal we beleue in the high
ryes and sacramentes of
come from the halle to the
thin, frome the better to
woꝛst, ỹ where Thyst sai
This is my bodye, we shal
derstande, that it is vyable
woꝛse thynge, then his bo
This is my bloude, that is
say, wine a woꝛse thinge
his bloude. This be fonde
false gloses, neyther true,
likelye, noꝛ yet tolerable.

Wherfoꝛe leauynge oute
great many other circum

eyes

that woulde serue beste
well, as set forth the truethe of
this doctrine. Firste I conclude
thus, sayng S. Mathewe saith
in playne termes, it is my bo-
dy, it is my blonde: S. Marke Mat. 26.
sayth, it is my bodye: S. Luke Mar. 14.
sayth, it is my bodye: S. Paul Luke. 22.
sayth, it is my bodye: S. John 1. Cor. 11.
sayeth, it is my flesshe. Shall we John. 9.
nowe syftene hundreth yeare
after theym, handle the matter
so fine eye, and wrye the scrip-
ture so subtilly, that we
shall affirme the contradicto-
ry to be the true sense, sayng
this is not my bodye, this is
not my blonde, but a figure &
a signe of my bodye & blonde?
These euident scriptures moue
me to contynue stil stedfast in
that sayeth I was borne in, &

not to be vsed wyth
wordes and reasons wythout
probabylitie and apte
and forme of true reasonyng.

Moreouer the nature of
sacramente doth moue me
tye much to beleue that it
do. For wheras euery sacra-
mente of the newe Testa-
ment is a visible forme of an inui-
ble grace, as S. Augustine saith
it cannot be a sacrament of the
newe Testamente, except it
haue a promyse of some holy
grace to be geuen, to the
thye receauer, as is signified
by the outwarde forme of the
sacramente. As in baptisme
water, which is the outwarde
forme, signifyeth the grace of
saluation and remission of sin-
nes, whych grace is only gi-

uen

gen to the worthy receiuer, is
is also promised in scripture
to be giuen, by the mouthe of
christe sayinge: *Qui crediderit* Mar. 16.
& baptizatus fuerit, saluus e-
rit: he that beleueth and is
baptised shalbe saued.

Euen so the outwarde ele-
ment of this sacramēt, which
is bread and wine, doth signi
fye the grace of the vnitye of
Christes mistical bodye, that
like as one breade is made of
manye graynes, one wine is
pressed out of many grapes: so
one mistical bodye of Christ is
compact & ioined of the mul-
titude of all Christen people,
as S. *Cyprian* sayeth. *Cyprian. li.*
1. epi. 6.

Now yf our sacrament be
breade and wine, as they saye
then shal thei find the promise

of this grace, or of some other
in the scriptures made to
receauer of bleade and
And yf there be no promise
al the scriptures made to
receauing of bread and
then be they no sacramentes
But yf they will looke in
John.6. first chapiter of S. John,
shal finde this grace of the
spyrytual bnyte promised, not
the receauinge of bleade
wine, but to the wooythe
reauing of Christes bodi
bloude: where Christ say
he that eateth my flesh
drynketh my bloude, he
deth in me, and I in him
so is ioyned and incorpo
into one mistical bodye
him.

Oure sacraments ther

that

that hath ye promyse annexed
vnto it, is not bicause a wyne
bee they never soo muche ap-
poynted to signifye heauenly
thinges (as they saye) but the
very body and bloude of oure
Lord Jesus Christ, the bread
that came from heauen.

Luther and suche as be of
his sect, as rabig his dreames
for the grounde of their fayth
were much pressed with this
argument deduced of the pro-
pertye of the sacramente, and
saw playnly that it could not
be a sacamente of the newe te-
stamēt, except it had a promyse
annexed to the worthy vsing
of it. And yet for all that he
would not condescende to say
as the Churche sayeth, that
res Sacramenti: the thyng of ye
sacra-

sacrament signified, and
contemned, whiche is the
type of the mistical bodie,
that grace which by Chri
S. John was promyled
wonderfully receiued of it
wer and sought about for
other promyse, & after
pondring at laste he brou
for the a promise (as he
ght) mete and conuenie
which is the wordes of C
1. Cor. 11. *Quod pro uobis tradetur.*
che shalbe geuen for you.
in this point he shewed,
what violence he handled
ther matters of oure la
in this great matter so mu
ouer shotte himselfe.

Fyrst with what face could
he cal, that a promise why
hathe no appearaunce of
promise

promise, but that the wordes in Latyne be spoken in the future tense, which in Greke be written in the present tense, both in Saynt Paule, and in S. Luke: *Quod pro nobis datur*, which is gyuen for you. And yf they were spoken in y future tense, as thei were not yet they be wordes not promising a thynge to be done, but declaring what shalbe done.

And further yf we shoulde graunt them to be wordes of a promyse, yet they promyse not the grace of the sacramēt, whiche is to be gyuen to the worthi receauer. For the passion of Christ, or the giuinge of Christes body vpon the crose is not a grace gyuen by the sacrament to the receauer, but

it

it is that worke, that hath ...
ferued grace to be gyuen ...
the sacramēt, for all our ...
ments take their vertue ...
passion of Christ, and doo ...
promise the passion of Ch...

This maye suffise for ...
short time to shewe vnto ...
the folye of these men, that ...
ther wote nor care what ...
affyrme in these weighty ...
ters. I coulde saye more ...
but that I haue more ne...
ry matter behynd to be sa...

Augustin. in Ioan. Tract 4. In plaim. 138.

S. *Augustine* in diuerse ...
ces, & other auncient auct...
haue this doctrine in their ...
kes. *Elatere Christi fluxer...*
duo Sacramēta: Two Sa...
mentes dyd issue forth of ...
stes syde, and in those pla...
he teacheth vs by compar...

the

the creation of Eue, the wyfe of Adam the firſt man, and of the churche ỳ ſpoule of chriſt the ſecond man. Lyke as god caſtyng Adã into a ſlepe, toke forth a bone oute of hys ſyde, and therof buylded and created hym a wife: euen ſo when Chriſt did ſlepe by death vpõ the croſſe, vppon water and blonde that came forth of hys ſyde, whẽ it was opened with a ſpeare, God dyd forme and buylde the churche the ſpouſe of Chriſt, in that by water we be regenerate, by blonde we be redemed and nourylhed.

Now concernyng our purpoſe, yf two ſacramẽtes came oute of Chriſtes ſyde, we are ſure there came out no wyne except ye wyll ſaye the wyne

of

of the true vyne, which
shall neuer drynke with
ny more, but after a new
in the glory and kingdo
hys father. Therfore it
nedes be, that our sacra
is Christes bloude and
wyne.

Beside these circumstan
and argumentes deduce
pō the scrypture, there be
other of no lesse strength
these able to cōfirme an
Christen man in the fayth
the reall presence of Chri
body and bloud in the bl
sacrament.

And these be the effecte
the sacramēt expressed in
scripture, which be so grea
so glorious, so excellente a
heauenly, that it were gre
bl

blasphemye to ascribe the name
to heade and worke, but ye the
be only the workes and effec-
tes of almyghty GOD, and
of suche creatures onelye, as
gods son hath taken and vni-
ted to him self in vnitie of per
son which be the body & blud
of our Sauiour Christ.

The fyrst effect is, that oure
Sacrament is the confirma-
tiō of the new Testament, as
S. Mathew and S. Mark
also do write: *Hic est sanguis* Math. 26
meus noui Testamenti, Thys Marc. 14.
is my blonde of the newe Te-
stament, that is to say: which
confirmeth the newe Testa-
ment, as all holy writers do
expounde. Like as the blond
of calues did confirme the old
Testamente, as the booke of

E.i. Exodus

Exod.24. Exodus doth declare, that the blonde of Christ our priestly sacrifice doth confirm the new Testament, which Testament because it is eternall and shall neuer haue ende, is confirmed by the eternall blonde of the lambe of God, that euer was receaued and neuer consumed, and not by anye corruptyble blond, or any other creature of lesse value and efficacye.

Exod.24. Heb.9. In the old lawe, and also in S. Paule it is said. *Hic est sanguis Testamenti, quod mandauit cum pepigit Deus.* This is the blond of the Testament that god hath couenaūt with you he sayeth not, This is the blonde of the new Testament. But yf these woordes (*Hic*

in my blouddes for the remis-
ſion of ſynnes. This Te-
ſtament (the Euangeliſt ſayd)
meant, that it had ben the fi-
gure of the blouds of the new
Teſtament, & what had he ſaid
more then Moyſes ſayde be-
fore? for the blouds of calues &
gotes was the figure of this
blouds of Chriſte. And thus
were the Iewes and the olde
lawe of more dignitie, then ys
Chriſten men of the newe lawe
becauſe beſide we both be but
vnder figures (as theſe men
ſaye) yet their figure was of
more eſtimation, thē ours is,
beyng (as they ſaye) but bare
breade and wyne: wherefore
beyng theſe woordes of Chriſte
(this is my blouds) be ꝑ formes
of our Sacrament, the effect
wherof is the confirmatio of

the newe Testament, it shall
boothe well, that the cause must
be of lyke dignitie, & ma-
ter by none other meanes can be
ceiued remission of synne, but
must needes be the innocent &
precious bloud of our immacu-
late and vndefyled lambe
of God Jesus Christ.

Another effect of this Sa-
crament is taught vs in S.
Luke, the 24 chapiter of his
Gospell, where our sauiour
Christe sate downe with his
two Disciples that went to
Emaus, and takynge bread,
blessed it, and brake it, & gaue
it to them, and then their eyes
were opened, and they knew
hym.

Luke. 24.

S. Augustine in his booke De
consensu Euangelistarū teacheth vs
to

to vnderstand in this place of the blessed bread, which is the sacrament of the aultare, & not the effect of it: as we see our eyes, tho we may truely gather

And Theophilact vpon this place of saint Luke writeth this: *Insinuatur et aliud quidam, nempe quod oculi eorum qui benedictum panem assumunt aperiuntur, ut agnoscat illum magnam enim ex eo percipiunt lucem habet enim carnem Domini.* By this scripture an other thing is giuen vs to vnderstande, that the eyes of them which receiue this blessed bread, be opened, & they may behold him: for the flesh of our Lord hath a great illuminatiue vertue.

August. de consensu Euangelistarum lib. 3. ca. 25.

Theophilact. in Lucam. ca. 24.

John.6.

him vp in the laſt day.

Vppon this place Cirillus ſayth: *Ego enim dixit, id eſt corpus meum quod comederint reſuſcitabo eum: ego igitur inquit qui homo factus ſum per meam carnem in nouiſſimo die comedentes reſuſcitabo.* Chriſt ſayth I (that is to ſay) my body wherby they ſhalbe eaten, ſhall raiſe him vp, I (I am made man) by my fleſhe ſhall rayſe vp thē that eate it in the laſt daye.

Cirillus lib 4 cap. 15.

And in his. 10. Booke he ſayth moze plainely: *Non poteſt aliter corruptibilis hæc natura corporis ad incorruptibilitatem & vitam traduci, niſi naturalis vitæ corpus ei commangetur.* This corruptible nā-

Cirillus in Ioan. li. 10. ca. 13.

ture of our bodyes cannot o-
therwise be brought to im-
mortalitie and life, except the
body of natural life be ioyned
to it.

By these auctorityes we
learne, that the effect of Chri-
stes body in the sacrament is
the tryfyng vp of our bodyes
to eternall lyfe. And also we
learne, that the eating of Chri-
stes bodye is not only spiritu-
ally by faith (as the sacrament
taries saye) but also corpo-
really by the seruyce of our bod-
yes. For Chrystes body in the
sacrament is eaten and recei-
ued of our bodyes, as our spi-
rituall foode: and because it is
of infinite power, it is not co-
uerted into the substaunce of
our flesh, as other corruptible
meates

mentes be, but it doth chaūge & conuerte our fleshe into his propertye, makinge it of mortal and deade, immortall and lyuely.

As the same Cyrillus writeth in his. 4. Booke: *Recordare quamuis naturaliter aqua frigidior sit, aduentu tamen ignis frigiditatis suæ oblita æstuat: Hoc sanè modo etiam nos, quāuis propter naturam carnis corruptibiles sumus participatione tamē uitæ ab imbecillitate nostra reuocati, ad proprietatē illius ad uitā reformamur. Oportuit enim certè, ut non solū anima per spiritum sanctum in beatam uitam ascenderet, uerū* Cirillus li. 4. ca. 14.

etiam ut rude atque terrestre
hoc corpus cognato sibi cum
tacitu & cibo ad immortali-
te reduceretur. The Engli
ts this. Remembre howe
ter although it be colde
ture, yet by reason of the
to it, it forgetteth the
waxeth hoat: euen so h
although we bee corrup
by reason of the nature
flesh, yet by praticipation
(Christes flesh wherby
we are brought frō our
nes, and returned to
yncorpe, that is to saye,
for it is necessary that
ly our soule should
an happy (and spiritual
by receauing the
but also

bouz

body should be reduced to im-
mortalitie by eating, touching
and corporall mixture like as it
selfe.

This place is very playne
declaringe vnto vs, that lyke
as our selues are reuiued frō
the deathe of synne to the lyfe
of grace and glory by the re-
ceauinge of Gods spirite: the
holy ghoste in baptisme: euen
soo our bodyes beyng corrup-
tible by nature, and dedde by
reason of the generall sentence
of death, are restored againe
to lyfe eternall and celestiall, of
the receauinge of Christes ver-
ye fleshe into them after the
maner of meate and nourish-
ment of the soulers.

And in this place we haue
the saying, that we are not

Cyrillus lib. 11. ca. 27.

for the corruptible nature
man to ascende to immor
tyes, except the immortall
ture of Christ do reforme
promote it from mortalitie
lyfe eternall by participat
of his mortal flesh.

Here perchaunce some
will stumble, considering
we beleue the bodyes of
innocentes shall ryse to
lasting lyfe, whych we
neuer receaued Christes
in the facramente.

But their doubt in this
may soone be resolued,
consyder that scripture
olde fathers, speake
ordinarye workynge of
making no preiudice
power of god,
gentyles ygnorey the
grace

grace of the sacramentes be
fore the outward receyuynge
of the same. As for exemple.
wythout Baptisme in water
and the holighost, no man can
entre into the kyngedome of
heauen, as S. Jhon writeth. John. 3.
Yet we reade, that the theefe
on the ryght hand of Christ
was saued and neuer baptyzed, and many conuerted sodenly to our faith were made martyrs before they could come to baptisme in water.

And saint *Ambrose* thinketh *Valentinian* the Emperour to be saued, which dyed in his iourney before saint *Ambrose* which he sente for, could come vnto hym.

And therfore though baptisme be necessary, and the ordinary

dinary dayes to fulfyll and
the propre grace of baptysme
is sometymes gyuen by God
extraordinarye and absolute
power to suche, as wythout
contempt of the sacramente
theyr wyll and earnest desyre
receaue the sacrament of bap-
tisme, though not in dede:
so they that be baptized, and
haue an earnest desyre and
gyng to receaue Christes bo-
dy and bloud in the sacra-
and by some violence or im-
diment are letted to receaue
it in dede: for suche children
by baptisme haue faith
sed into theyr hearts, and are
preuented by death before
can proue and tryse this selfe
which probation saint Paule
semeth to require before the
receyppte

1. Cor. 11.

receypte of [illegible] uing no contempt nor refusal of the same, but depart in the fayth of christ: These I say re ceaue the grace of the sacra ment, which is the immorta lity of theyr bodyes and lyfe eternall by Gods extraordy nary worckinge, wythout the receypte of the sacramente in dede. By this litle ye may per ceaue, what maye be further layd to thys obiection, yf the time and mi principal matter would suffre me.

Thys effect is commonlye taught of many auncient and thozs with one consent. For *Ignatius* one of ꝑ eldest calleth this sacrament *medicamentū immortalitatis, antidotum non moriendi*, a medicine of immoz talitie. *Ignatius ad Ephesios.*

ralitie, & preserueth vs from
death.

Concilium Nicenum de Eucharistia.

And this great generall Coun-
sel at Nice, writeth that they
beleeued these sacraments of
the body and bloud of Christ
to be, *Symbola resurrectionis*
nostræ, the pledges or tokens
of our resurrection.

Athanasius de percato in spiritum sanctũ.

And *Athanasius* who was one
of the chiefe men in that Coun-
sell, calleth it, *Conseruatorium*
ad immortalitatẽ uitæ æternæ.
A cõserue or a thing that pre-
serueth our bodyes to the im-
mortalitie of eternal life.

Irenæus lib 4. ca. 34.

Irenæus that was a great Bi-
shop & elder writing against the
Heretikes, that denied the re-
surrection of the flesh, proueth it
and confuteth them by the ef-

fect

fect of this sacrament saying thus: *Quomodò dicunt carnem in corruptionem deuenire, quæ à corpore & sanguine Domini alitur?* By what reaſō do they saye, that our flesh goeth wholy to corruption, seing that it is nourysshed with the bodye and bloude of our Lord? and in hys fyfte boke he sayeth: *Quomodo carnem negãt capaẽ eſſe donationis Dei, quæ eſt vita æterna, quæ ſanguine & corpore Chriſti nutritur?* How do they denye our flesh to be able to receaue the gift of god which is eternal life, which is nourysshed with the body and bloude of Chryste. Irenæus lib. 5.

The greateſt argumente

S. Irenee could bringe to p
the resurrectiō of our flesh
lyfe eternall, was to alle
the cause of that resurrecti
which was the nourysh
of our flesh with the lyf
flesh of Christ in the sacra
not to this temporal life a
ther earthly nurtes do, b
eternal lyfe, as only Chri
flesh doth, & this cause w
beleued and cōfessed of al
at that tyme, both catholi
& heretikes. Insomuche th
these heretikes of oure tym
that denye this cause, tha
to saye, Christes flesh to be
ally gyuen in the sacrame
eaten of our flesh, do giue
sō, yea I am affrayed do g
more then occasion for vs to
thynke of them, that they de-

nye

me also the resurrectiō of our
flesshe, which is the proper ef-
fect of it, although as yet thei
dare not impudentlye burste
out with it in playne wordes,
though they expresse ỹ same
euidently to al mens eyes in
their carnall & beastly lyues.
To proue this effect further
I cold bring in many mo auc-
thorities, as the saying of Hil-
arius *Hec uero uitæ nostræ cau-*
sa est, quòd in nobis carnalibus
manentē per carnē Christū ha-
bemus This is the very cause
of our life, ỹ we haue Christ bi
his flesshe dwellynge in oure
flesshe.

Hilarius de trinit. li. 8.

But I wyl not in so playne
a matter, through my curiosi-
tye me to mistrust the credite

of you, that be faythfull men. Therefore to conclude, knowing the greatnes and the excellencye of thys effecte, shall we ascribe it to so balle creatures as be bread & wine, which be not able to worke such an effect? God forbidde.

The principal effect of all is to make vs one bodye with Christ, whiche is declared in saynt Paule, in these wordes:

1.Cor.10. *Panis quem frangimus, nonne communicatio corporis Christi est?* The bread whyche we breake, is it not the communion of Christes bodi (that is to say) doth it not ioyne & knitte vs in the vnitie of one bodi of Chryste?

Upon the whyche place of

Sayns

saynt Paule *Chrisostome* noteth, that he sayd not (it is the participation) but it is the communion of one body. Declaringe therby the highest and greatest coniunctiō that can be, signifying the vnitye of person: for the breade whych we breake, that is to say, the natural body of Christe vnder the forme of breade, whych we breake, and dyuide amonges vs, not takinge euery man a sondrye part, but euery man takynge the whole and the same: And as *Cyrill* sayth, Gods sonne going into euery man, as it were by diuision of himselfe, yet remayneth whole without any diuision in euery manne: this breade (I saye) is the communion of Christes body, that is

Chrysost. in Paul. 1. Cor. 10.

Cyrillus lib 12. ca. 32.

to saye, maketh vs that be
nerte in one vbone substaunce
to be al one mistical bodye
Chryst, indued al with one
ly spirit, wherbi the influ
of Chrystes grace, that is
head, is derined & deduc
vnto vs, that be membres
his body, flesh of his flesh
bones of his bones.

Thus doeth Chrisostome e
pound ỳ wordes of S. Pa
Quid enim appellio (inquit)
municationem? idem ipsum cor
pus sumus: quidnam est panis
corpus Christi: quid autē sunt
qui accipiūt, corpus Christi? mu
multa sed unum corpus. Wh
meaneth S. Paule, when he
sayeth (the cōmunion) he mea
neth that we be all one bodye
wyth

Chrisost in Paul. 1. Cor. 10.

what meaneth he by thys worde (bread) ꝑ body of chriſt what are they made, that receaue the body of chriſt. they are not made manye bodyes, but one bodye. And therefore S. Paul ſayeth by ꝛ by after *unus panis unum corpus multi ſumus, omnes enim de uno pane participamus.* We that be many, are made one bread one bodye, for because all wee do receaue and eate of one breade.

Here he telleth playne, whi we that be manye in numbre, are all made one breade, one miſticall body, becauſe (ſayeth he) all we eate of one breade, whiche is one natural body. And this woord (bread) here muſt nedes be taken for Chriſtes natural bodi, and not for

material bread) as the he
kes saye) for it can not be
ceaued, neither by reason,
by fayth, how that al we
sten folkes that liue now, a
haue liued since Christes t
and shall liue till domesday
can eate all of one & the sa
breade, and eate also at so
times al of the same one br
beyng one breade in numb
and not one bread in kind
some would make cauillati
seyng we be not fedde *cum*
neribus & speciebus, wyt
kindes of bread (as the L
tianes say) but with singul
bread: except we vnderstan
by this one bread the bread
lyke that came from heauen,
bread of Christes natural bo
dy in the sacrament, which br

pzom

promised to giue vnto vs all, wherof (as S. Cyprian saieth, *Æqua omnibus portio datur, integer erogatur, distributus non dimembratur, incorporatur nō iniuriatur*, & so forth, wherof equal portion is giuen to al this deliuered whole, and being distributed, is not dismembred, and beynge incorporate into vs, is not iniuryed, and beinge receaued, is not included, & dwellinge with those y be weake, is not made weake

Cyprian. de cœna Domini.

And the reason why all we should be made one bodie, that receaue one body, is declared in Cyril, the Latine is long, but the English is this: we men beynge al diuerse in our own proper substance, accordyng

Cyrillus de Triui. li. 2.

to ꝑ which one man is
an other is Thomas, &
Mathew: yet are we al
on body in Christ, because
be fedde with one flesche, &
sealed in vnitye wyth on
lye spirite: and because Chr
lles body is not able to be
uided, therfore hauyng of
nite power, and receauyng
al our diuerse bodies, ma
all vs one body with him

Wbych vnitye of bodies
Chrysostome expresseth by a
tude of Doughe & leuine
wee are made one bodye
mele of many graine and
ter, when it is knedde, a
made one doughe or leuine
his wordes be these. *Venite*
bi in mentem, quo sis honore
uoratus qua mensa fruaris: ea

Chrisost in. Matt. hom. 83.

namq

Sacramente.

tamque re nos alimur, quā an-
geli mdētes tremunt, nec abſq;
fauore propter fulgorē, qui in-
de reſilit aſpicere poſſut, et nos
in unam cum illo maſſa reduci
mur. Chriſti corpus unū & ca-
ro una. &c. Remembre wyth
what honour thou art honou
red, of what table thou eateſt
for we are fedde with ỹ thing
at whych the aungels lokyng
vpō, do tremble and quake, &
without greate feare be not
able to beholde it for the bright
nes, that cōmeth from it, and
we are brought into one heape
of lerne with him, being one
body of Chriſt and one fleſhe,
for by this myſter ỹ he ioyneth
himſelf to all the faythful and
thoſe

thoſe children, whom he hath
brought forth, he doth not ſuf-
mitte them to be nouriſhed of
an other, but he himſelfe moſt
diligentli and louingly doth
fede theym with himſelfe.
Let my maysters of the new
learninge tell me, howe that
theſe woordes cannot be ex-
wayes applyed and verifyed
of breade and wyne wyth
theyr figuratiue ſpeaches and
hyperbolyes.

Thys coniunction also of
vs wyth CHRISTE, Cyrillus
expreſſeth by a ſymilitude of
two waxes melted and min-
gled together. *Quemadmodum*
ſi quis igne liquefactam ceram
aliæ ceræ ſimiliter liquefactæ
ta miſcuerit, ut unum quid ex u-
triſque

Cirillus lib 10. ca. 17. & libr. 4. ca. 17.

triſque factum uideatur: ſic cõ
municatione corporis & ſãgui
nis Chriſti ipſe in nobis eſt, &
nos in ipſo &c. Lyke as yf a
mã mingle one ware, melted
with an other ware melted,
ſo that one whole thynge of
them both be ſeme to be made
euen ſo by the communion &
receauynge of Chriſtes bodie
and bloud, he is in vs and we
in hym, for otherwyſe the cor-
ruptible nature of our bodies
could not be brought to incor
ruptiõ, except the body of na-
turall lyfe were ioyned to it.

Hilarius alſo the greate learned and godly byſhop ſaieth: *per communeonẽ ſancti corporis, in communionẽ deinceps ſã*
Hilarius in pſal. 6.

cti

Et corporis collocamur. By the
communion of hys holy bod
we are afterward placed and
brought into the communion
of hys holy body.

In such a playne matter
this is, what nede I to bring
places one aboue another, all
the fathers be full of it. Wher-
fore seing the effect of this sa-
crament is to be made one
steall body with Christ, flesh
of his flesh, and bones of his
boones, as saint Paule saith,
which vnion (as *Cirill* saith)
is not onely by will, affection,
fayth, & charitie, but also
vnall & natural (as *Hilary* saith)
by Christes flesh mingled with
our flesh by the way of meat.
I canne not see, but that it is
great wickednes and playne
blaspe-

Ephes. 5.
Cyrillus li.
10. ca. 13.

Hilarius de
trini. li 8.

blasphemy to ascribe this glo
riouse effect to the nedye ele
mentes of this worlde, as to
bread and wyne, but onely to
the body and bloud of our sa
uiour Christe, as to the onely
substaunce of ꝑ blessed sacra
ment of the aultare.

Beside these effectes gathe
red out of the new Testamẽt
there be also other mentioned
in the Psalmes. Whereof one
is, that this sacramẽt is an ar
mour and defence agaynste
the temptations of our ghost
lye enemye the deuyll, as it is
written in the 22. Psalme. *Pa
rasti in conspectu meo mensam
aduersus eos qui tribulant me.*
Thou haste prepared in my
syght a table against the that
trouble

Psalm. 22.

troubleme.

By this table (sayeth
Chrisost. In Psalm. 22. some vpon this place) is
ſtanded that thyng that
ſecrated vpon the aulte
our Lorde: Euthymius
Euthymi in Psal. 22. author sayeth so also: *Pa*
mensam intelligit altaris m
sam, in qua cœna mysti
la iacet: by this table he
ſtandeth the table of the
tare, vpon which lieth
ſticall supper of Chryſt
doeth arme and defend
gaynſt the deuyll, which
times craftily layeth in
for vs, sometimes fyerſly
cruelly aſſaulteth vs, that
ſedde at Chriſtes table.

S. *Cipryane* teacheth vs the
ſame leſſon, saying: *Quos exh*
tamus

Cyprianus li. 2. epist. 2.

tamen & exhortamur ad prælia non inermes & nudos relinquimus

tectionis, sed protectione sagittæ & corporis Christi munimur.

Christ mustered his weapons & armed to fight against their enemies the devil either the devil his ghostly enemies, or the devils limmes the persecutours of Christes Church he neither pas not leave the naked & unarmed, but defendeth with the protection of Christes body and blood.

Et ideo fortes ad pugnandum esse debemus, quando ad bellum præparatus ipse nos ante hortetur, & ad prælium præmonstrando instruat, ut possit de victoribus esse victor, qui victos esse contra adversarium jubetur.

Cipriānus. li. 4. epiſt. 6. Cyprian. lib 2. epiſt 3.

Chryſoſt in Ioan hom. 45.

dryueth the deuils away and doth allure the aungels of the Lord of aungels vnto vs: for after the meat of our Lord receaued he forsaketh vs, & flieth alwaye swifter, then anye hounde, and dare not approch neare, because all entrance for hys temptations is shutte vppe, as S. Ambrose writeth. *Cum ho spitium tuum aduersarius uiderit occupatum cœlestis fulgore præsentiæ, intelligis locum tentamentis suis interclusum esse per Christū, fugiet ac recedet. &c* When thy aduersary shal see thy house and lodging (of body and soule) occupyed with the bryghtnesse of Christes heauenlye presence perceauyng euery place to be

Chrisost ad Neophytos

Ambrose in Psalm. 118. Ser. 8.

that vp from hys temptations: he wyll flye and runne away.

Nazian. in Iulianum or. 2.

Wherfore as Gregorye Nazianzene wryteth: *Mensa hæc præparatur contra tribulantes, qua omnem passionum rebellionem sedat.* Thys table is prepared of God against them that vexe and trouble me, by the whych I quenche and put away all rebellion of my naughtye affections.

Cirillus lib 4 cap. 17.

And (as Cyrill sayeth) *Non mortem solum, sed etiã mores omnes depellit, sed at sæuientes membrorum legem, pietate corroborat, perturbationes animæ extinguit, nec in quibus fuerit peccatis confideratæ, ægrotationi*

Sacramentis redintegrat, ad quam
amissa recuperat. It dryueth
way not onlye death, but alſo
ſickneſſe, it killeth and par-
leth the ragynge law of oure
membres, it ſtrengthneth deuo
tion, it quencheth the frowarde
affections of the mynde, and
thoſe ſmall ſynnes we be in, it
regarderh not, it healeth the
ſicke, it reſtoreth the bruſſed
and ſtoute all falling it ryſeth
by vp.

O what wonderful effec-
tes be theſe, whiche of this bleſ
ſed Sacrament be wrought
in ỹ worthy receauer, agaynſt
the deuyll and his temptacy-
ons, againſt the fleſhe and his
illuſions, againſt the vicioule
affections of oure corrupte

minde? what confidence
these yeres, our late renchers
pastors, destroyers of
thes flocke, to robbe vs of
treasure, which is the
so great benefytes, and
place of that, to plante amo
ges vs a bare ceremony
breade and wine to put
remembraunce of Chryste
heauen (as they saye) w
neyther by theyr owne
nor yet by any institution
ther of God or man, be able
bringe to passe in vs the
ctes I haue spoken of.
meant they that toke
this armour of Chrystes
and bloude frome vs, but
leaue vs naked and
agaynste the Deuyll, that
ould preuayle agaynste

all temptacions, and that thys holy Sacrament shuld be ordeyned, and ye holy ghoste dome of great destroyed it: to tendre that thys blessed Sacrament is nothinge els, but breade & wyne, what is it els but to take away this armour and harnesse of Christes flesh, and blonde from vs. For bread be it neuer so much appoynted to signifye thynges absente, is not able to defende vs fro the deuyl. Well: one other effecte I shall note vnto you, & make an ende of that matter.

This effecte is wrytten in the nexte verse of the same psalme. *Et calix tuus inebrians quàm præclarus est:* & thy chalice or cuppe that maketh vs dronke, how goodly & ex-

Psalm. 22.

...ellet is the Lyuer bathed ...
...ves one wealthy of mine ...
...other heauenlye of Chri...
...bloude: both make men ...
...ken, but after diuerse sor...
...the one is sometymes the ...
...strument of sinne, the other ...
...al tymes the instrument ...
...grace, so alwaye as per...
...neth to his owne nature.

Of this wryteth Cyprian.

Cyprian.lib 2.epist.3. *Cyprian. Sed quia ebrietas de...*
...nici calicis & sanguinis non ...
...talis, qualis est ebrietas ...
...cularis, cùm diceret spiritus ...
...Eius in Psalmo. Calix tuus ine...
...brians, addidit perquàm egre...
...mus: quòd scilicet calix domi...
...eus sic bibentes inebriat, ut so...
...brios faciat, ut mentes ad spe...

...calix

vbum sapientiæ reuelat, vt ad spe
cora ista secularia, ad intellectū
Dei mus quasi gradus relinquat.

But because the drinkeyes of
oure lordes cuppe and bloude
is not suche as is the drynke
kes of worldlye myne: where
the holy ghoste in the gospell
sayd. Thy cuppe that maketh
men dronke, (he added) is be
ter godly and ertelier because
the cuppe of our lorde doth in
make the drynkers dronke, &
it maketh theym sobre, that it
bringeth their mindes to spe
rituall wisedome that euery
man may bringe him self to
this drowlines of the mouthe
to the vnderstāding & knowe
ledge of God.

To thys intent Sayntt Ambrose

Ambrise in Psalm. 1.

Ambrose in. Psal. 118 ser. 15.

thing be lost, & therfore make
afterwarde come to the meate
of Christ (to the meate of Gods
Lordes body) to the deparcles
of the sacrament. So that euppe
wherewith all the affection of
the baptisme is made drunke
that it might conceaue gladd-
nes for remissio of sinne, and
putte away the thoughtes of
this worlde, the feare of death
and all troublesome carefulnes,
for by this dronkennes y
body doth not fayle and fall
but rather (to grace & glorye)
the soule is not confounded,
but is consecrate and made
holye.

These scriptures and theire
effectes brought oute of the
scriptures, and confirmed by
many manifest sentences of

the

...ydiuerse ...ceres it meeteth
...e and all christen men to be=
...ware & take hede of false pro=
...phetes, that come in the apparell of sheepe, but within they
...are rauenouse wolues: that by
...their mouthes haue the worde
...of god, the scripture, the gospell
...and suche gaye wordes, but
...the pith and effect of their te=
...ching is olde rotten heresies
...confuted and condemned of all
...christendom before, and not
...Gods word. the name where=
...of they abuse to the mayntey=
...nance of all vice, errour, beast=
...lynes, aduultery, disobedi=
...ence, sacrilege, and open rob=
...biracye, to the subuersion of
...them selues & of that state vn=
...der which they liue.

...2. Pet. 2.

The scripture seyth, No=

...2. Iohn. 9.

lite

Heb. 13.

S. Paule sayeth *Quorum intuentes exitum conuersationis imitamini fidem eorum*: that is, their sayth, the ende of their conuersation ye haue seene, we haue seene, what is the ende of this ye wyll easily and detestable conspiracye and treason.

Of other fathers of whom we learned more sayth, when they behold the glorious

was not worthy to haue the
le authors of thys new opinio
on were men, that were not
worthi to haue and enioy the
world: of whome saint Peter
writeth, *Magistri mendaces*
and so forth. Lying maisters
that bring in sectes of perditi
on, and denye that bloud that
bought thē (as they do in this
matter of the sacrament) bring
ing vpon them selues swyfte per
dition: and many shal follo
their wayes, whych by reason
the way of truth shal be blas
phemed and blasphemed: and in
couetousnes by feyned wor
des they shal make merchan
dise of you, on whome iudge
ment tarieth not, and their da
mnation slepeth not.
not be alle
John

8. Joh. 1.

21. Mat.

Ephes. 2.

Gala. 1.

ly saye, that yf this our faythe be an erroure, it hath preuailed vniuersally not one hundreth yeare, but two, three, foure, yea a thousande yeare, and more then that, euen to the ascention of Christ, as appeareth by the testimonies of all holy wryters, and then maye we say Lorde yf we be deceaued, thou hast deceaued vs. we haue beleued thy woorde, we haue followed the tradition of thuniuersal church, we haue beied the determinations & decrees of those bishopes and pastors, who thou hast placed in the Church to staye vs in vnitye of fayth, that we be not caried away with euery kind of false doctryne. Therefore ye we be deceaued in com-

of thee O Lorde, ouercom-
inuincible
But good people, bee
sure, Goddeceaueth no man,
let vs al beware we do not de-
ceaue our selues, as S. Iames
sayeth.

Thus hauing spoken some-
thig of the scriptures, as this
shorte time would permit thee
remayneth also the seconde
thing, whyche I sayde moued
me to countynue in this sayeth,
whiche is the auctho[illegible] of
auncient fathers that
flourished in the preaching of
Gods trueth in al ages with
auctho[illegible]. I thinke hereby
in no age haue ben so curiously
sought, so diligently sounde
out, and so substantially proue
ed, as in this our time.

And

And al this is because the oppugnation of the trueth in this matter, hathe extende it self not only to the scriptures but also to the doctours, and to euerye particle and title of the doctours, whose writinges haue ben so scanned and tried, that yf any thing could haue ben gathered and pyked oute of their bokes, eyther by liberal writing before this mi sterye came in contention, or by misconstruction of their wordes, or by depravation of their meaning, that could seme too make against our fayth herin it was not omytted of some, but stoutly alledged, amplifyed, inforced, and sette forth to the uttermoste that their witt could conceaue, wherby yf

god hath not infatuat, leaue
thym to speake so, as neyther
layeth nor reason could allow
ynge as they haue wyth their
fantities deuised a great lo
the more pitye, to they shou
haue vndermined & subuer
ted the fayth of a great man
mo, ꝑ wer doubting & fallin
but not cleane ouerthrow
thankes, be to almighty god.

Of these authorytyes, al
though with a litle study and
lesse labour, I could at this
tyme alledge a great numbe
yet considerynge the shortnes
of the tyme, wherin is almoste
spent. I shalbe cõtent to plede
out a few, wherin do not only
declare the minde of the au
thor, but also conteyne an ar
gumẽt to proue & confirme ꝑ
truethy

truth of our fayth, & fuche
argument, as neyther figure
nor speache nor deprauation
of the woordes or meaning can
delude. And firste I shall begin
with ỹ weakest, that is with
the suspicion of the gentyles. Tertul. apo
Tertullian in hys apologye tea ca. 7.
cheth, how the gentiles did
accuse the Christen for kil-
lyng of younge chyldren, eat-
yng of theyr fleshe, he sayeth
thus: *Decimur sceleratissimi de Sacramento infantitidij & pabulo inde.* We are reported and accused as most mischeeuous and wicked me, for the sacrament of killing of chyldre & eating theyr flesh, and drin-
kyng theyr bloude.

Eusebius also in this storye of ỹ

Historia ecclesiast lib. 8. ca. 3

that ende, wytnesseth of one Ammonarium martyr, who beyng rosted from yeon cradell wyth fyre put underneath, when the hote vapour of his burnt flesshe came to the emplyynge of the people that lyked on: he cryed wyth a loude voyce to the people, Lo, this is no sacrifyce men which you do, wherby ye make requisicion of my secretly done offence, but which you cõmit openly in the myddle dayes.

By this accusation we may understand, that our Sacraments and mysteries in the beginning of the churche were kept very secrete, bothe from the syght and knowledge of the payens that mocked and skorned thẽ, and also of those that were *Catechumini*, learners

of

sheth and now yet dayly
sed, for many great causes
beside that not moued to re-
heare those. And yet for all
this secrete keping of ye thing
ing so many Christen men &
women as there was, they
could not be kept secret, but
shamefull publyshyng of them
came to ye eares of those that
were infidels & vnchristened,
insomuche that where as in
dede and verye truethe by the
rules of oure religyon, wee
dydde eate the fleshe of Jesus
Christe oure Lord, and drynke
his bloud ministred vnto vs
in the sacrament, the gentiles
as they were curious to knowe
newe thinges, so they came to
knowledge of the rumoure of
oure doynges, and eyther by

the beinge ruinge of some
heathē gods by ȳ simple
of other, that of zealowis
knowledge wold haue c
ted the vnfaythfull for
faythe heard secretly, that
Christen men in our misteri
dyd eate mans flesh & d
mans blonde, which they
lacke of faith, and further
struction began to comp
in the ȳwyttes, howe it
possible in to do, and the
some of them blinded bi
owne foolyshe suspicion
ceaued and publyshed
ges other, as it was most
ly vnto them, that we true
secrete misteries did kil yo
chyldren, eatyng their flesh
and dryuyng their blonde
therevpon accused certain

fore

bue the magistrates of this
haynouse crime, whiche they
coulde neuer laye anie to be
true, as they dyd accuse.

But for our purpose it ap-
peareth plainli that we wold
neuer haue kept our mysteri-
es so secrete, yf they had bene
but ceremonies of eatynge of
bread & wine, nor they wouldē
neuer haue accused vs of suche
beastly and vnnatural crymes
being men of suche reason, le-
rynge, and equitie, as they
were, yf there hadde not bene
some trueth in the yr accusati-
on, whiche in dede was true
for the substaunce of that they
alledged, but not for the ma-
ner of the thinge: for it was &
is true, that we moure myste-
riously eate flesh & drink bloude.

but yet we do not hyde
lye yonge children, and
they flie and hyde
blonde. And therfore I alle
ge the sayings of *Tertullian*
Eusebius the which is also in
ge the 6. booke *contra Celsum*
declare the accusation of
Gentiles agaynst vs, com
playnyng the eatyng of flesh, and
drynkyng of blonde: which
could neuer haue commen
as theyr heades too too
done, if there had not
truethyn that matter,
they by theyr tradition
der lee other wise, then
dicted, which we by our
do plainely se and know
was ordeined by Christ
Lorde. And for that
saying

ryping: that we were accused of the sacrament of kylling of children, which word (Sacramente) standeth there for no purpose, but to declare vnto vs, that this their accusation hadde ryse for lacke of the true precyse knowledge of our Sacrament, which is true; concernyng the eatyng of fleshe & drynkyng of bloude, but not true concerning the kyllynge and murderyng of children. And yet after ward our mysteries as they came in more knowledge amongest the gentiles, so they came into more contempt: for when the multitude of Christen men were so increased, that they cared not who did looke vpon them in the time of their mysteries, be

inge

fynge out of feare of any
nall violence and perſecu
eyen the gentiles ſeyng
knock, and knele, & make
cation to the Sacrament
not knowyng them to be
thynge els, but as their
ſenſes, and reaſon did
that is to ſaye, bycade &
as our Sacramentaries
now we, beynge blynded
with hereſye, as they
wette with infidelitye:
ſaye, they ſayde, that we
not worſhyppe and adore
God, as we pretended, but
ny gods, as thei were accu
med: for they ſayde (as ſa
Auguſtine weyteth) that we
worſhippe Ceres and Bacchus,
goddes of corne and wine,
kyng our Sacraments to be

Auguſt. confeſſ. libr. 20. cap. 13.

nothyng

nothing els, but bare bread & wine, as the Sacrametaries do and not to be Chryste oure Lord & God, his flesh and his blonde, as al true faythfull chri-stians do, whyche appeareth by the adoration of them: the whyche adoration we learne yt it was done to the Sacrametes frō the begynninge, as is proued by the testimonies of our enemies the gentils, as S. *Augustine* reporteth: And also by their adoration we learne, ỹ the thinges whyche they dyd adore, were not simple creatures, but Chrystes bodye & his blonde, vnited to the seconde person in Trinitie.

S. *Basill* being asked, with what feare, perswasion, fayth & good affectiō wee shuld come & commu- *Basilius in reg. inters. 10. 174.*

communicate the body
blonde of Christe, and wor
thus commaundynge the
weinge of the
ble. He that eateth and d
heth vnworthely, eateth
drynketh his iudgement
damnation.

What fayth we ought ha
the woordes of our Lorde
teach, who sayde: This is
body whych is geuen for
do this in my remembraunce
Hesichius sayeth lyke

Hesichius li.6.ca.22. *Sermo qui prolatus est in
nicum mysterium, ipse liber
nos ab ignorantia.* The wo
of Christe, whiche wer spoke
vpon oure Lordes myster
they deliuer vs frō ignoran
that is to saie, they teache

vp

what sayth, what estimation we shuld haue of them. For except they be taken as they sound to euery mā, although he bee vnlearned and not instructed in our faythe before, thei could not teach vs, what sayth we should haue, concerning the Sacramentes, and therfore in that they be woordes, wher vpō we must learne oure faithe, whiche deliuer vs knōignoraunce, what the thinges bee, that be deliuered, for that cause they must be taken as they sounde, that is to say, that the Sacramētes deliuered be the very body & blood of Chryst, that gaue them.

Chrisostome sayth: *Quod sacerdos de manu sua dat, non solum* Chrisost. hom. 17. in Matth. *sanctificatum est, sed etiam sanc-*

tificatum

Sanctificatio est. That thing that the priest doth giue out of his hande, is not only a thing sanctified, but it is sanctification it selfe.

Therfore our Sacrament must not onelye be an holy thing as thei said, holy bread, holy wyne: but it must be the substance of holines, made of al other thinges holy.

And here I thinke it worthy to be noted, and to be opened somwhat vnto you, with what sophistrie and subtilty they deluded the sanctification and consecration of this Sacrament. Children in the vniuersitie can tel, that it is a deceytful wayes of reasoning, by a general discription to exclude and driue away a

spetiall

speciall and singulare diffinicion, as they dyd in thys case. For they sayd, that the consecration of the sacrament was no more, but an appointynge of bread & wine to an holy vse which vse they said was to significe vnto vs Christes body that is in heauen: and therefore some sayd, that the bread was consecrate, when the parysh clerke did bringe it to the church, and set it vpon the table, and these were not smale men, but our greatest bishops God forgeue it them: other sayd it was not consecrate, til the wordes of Christ were spoken, but yet they noted, that the priest should not loke at the breade in the tyme of the pronouncing, for this ende be

ple, that they shuld not be ordeined, and that God shuld worke no more, then it pleased hym, that their doctrine might in some waye be true.

And therefore they shuld euery man and woman indifferently consecrate & speake the wordes as wel as a priest, but they neuer redde what Arnobius saieth: *Quid tam magnificum quam Sacramenta diuina conficere? quid tam perniciosum, quam si ea is conficiat, qui nullum sacerdotij gradum accepit?* what is so excellēt, then to consecrate the sacramentes of God? and what is so pernicious, then if he do consecrate, that hathe receaued no order and degree of priesthode? And as they ex-

Arnobius in Psalm. 139.

red in the tyme and person, so the erred in the nature of the consecration, making thys of the same sort that al other consecrations be, receauing the generall description, & denying the degrees and specialties of sanctification, whyche be many: for some thinges be holy, not for any holines that is in them, but for that thei be brought to the churche, and dedicate to some holy vse, as is the temple of God, the vestures about the aultare, and other thynges vsed in Gods seruice, whyche thynges to steale and conney is sacrylege and amonges those thynges there be degrees of holynes, as saynt Augustine sayeth: *Quod accipiunt Catechumini, quam-*

August. de peccat. merit & remiss. libr. 2. ca. 26.

 vis

nis non sit corpus Christi, sanc
ctum est tamen, & sanctius
quàm cibi quibus alimur
breade whiche those that
learners receaue, although
be not the body of Christ
it is holy, and more holy
the meate, with which we
fedde dayly, which also is
ctified by the word & prayer
There is also holines a qua
litie, a vertue, and gift of
making him in whome it
acceptable in the sight of
The soule of man is lyke
sanctified and holy, because
is that substaunce and subiect
wherin holines cõsisteth
dwelleth, beyng a vessel
ted to gods ymage, and
red to receaue gods gift
ctifi-

ctifycacion and holynes.

And the body of a godlye man is also sanctified and holy, because it is the membre of Christ, the temple of the holy ghoste, and the house & tabernacle of the soule, repleniched wyth goddes grace & sanctyfication and for this reason we haue in reuerēce and estimacion the reliques and bodyes of holye martyrs & confessors wyche be eyther membres of Christ, were also pleasyng sacrifices to almightye god, eyther for austeritie of lyfe, or for sufferinge of vndeserued deathe, for the faythe or in the quarel of Jesus Christe oure Lorde.

The sacramētes of Goddes churche be iustly called holye

because thei be the instrumentes wherebi god doth worke the holines in the soule of man and be as causes of the same by Christes owne ordinaunce and institution. But aboue all other this Sacrament of the auitare is holy, beyng as chrisostome sayde, not only a thinge sanctified, but ỳ very sanctification it selfe: for in that it is the body of Christ by consecration, wher vnto is annexed ỳ godhead by vnitye of person it must nedes be holines it self not in quality, but in substance seyng whatsoeuer thing is in god, is also God, who for his simplicitye receaueth no quality into him self, but is ther of ther, and principal cause of all good qualities and graces gi

uen

ney to mayne. Wherfore this
ginoy of *Chrysostom*, that calleth
reparcussication it self, cannot
be enoyded by no figuratiue
speaches, nor such like cauil-
lations.

The same *Chrysostome* in his epistle to *Innocentius* the Bysshoppe of Rome wryteth of the ma-
ner of the persecution in his time, not vnlyke to thys of ours. *Nam & sacluarium in-
gressi sunt milites, quorum ali-
quos scimus nullis inatiatos my-
steryis, & uiderunt omnia quæ
intus erant: quin & sanctissi-
mus Christi sanguis (sicut in ta-
li tumultu contingit) in prædi-
ctorum militum uestes effusus
est.* The souldiers came vio-

Chrisost. ep. ad Innocentium.

until ye shall the holy ghost yet
behoulde how knowe ye that ye
were not baptised with
they saiwe all thy ouer
were within and
ly bloude of Christ
eheth often in such
was sedde vpō the gar
tes of those soulders
Here I marke that he saith
not the figure or signe of
stes bloude, but the most holy
blouds, an other inferiour cre
ature can not be moste holye
Also I marke that this most
holye bloude was reserued
there in the holie temple, and
was not only in heauen to be
receaued by fayth of the faith
ful, but also was in the temple
and violently handeled of the
vnfaythefull, beyng there con
temned

theyr gouernours? Doeth not
ſtyll this bloudy violence, and
eternall ſlaughter of the moſt
holy bloude of Chriſt, proue a
reall preſence of the ſame in
the Sacramente?

Gregorie Nazianzene preſented af-
ter the ſame maner come to
the Arians, would not ſuffer
the Catholikes to praye in
theyr temples, but perſecuted
them, and killed the: and mingled Chriſtes mistical bloud
with the bloude of the Catho-
like prieſtes, wherby they ſlew
and ſo forthe: wherby we vn-
derſtande a reall preſence of
Chriſtes bloude by that vio-
lence, ꝑ was ſhewed vnto it
of the heretikes part, though
Chriſte were there after the

Nazian. ze. orat. ad Arianos.

Hieronimus ad hedibiã.

Chrisost. in Matth hom 83.

Euthymius in Mat cap 64.

haue dronke of the same. Christ dyd first drynke of the same cuppe before them, that he might by his example induce his disciples to drynke lyke wise.

And *Hesechius* sayeth: *Ipse dominus primus in cœna mystica intelligibilem accepit sanguinem atq; deinde calicem Apostolis dedit:* Our Lorde hym selfe in the misticall supper, first dranke his owne blonde, that was not sene, but vnderstanded, & then gaue the cuppe to his Apostles. *Hesiebius in Lenit, li 2. ca. 8.*

By this facte of Christe we maie learne, that in the cuppe was verely and really Christes owne blonde: for if christ did eate his bodi, & drank his

blonde

blonde but in figure, yͤ[t] he
dyd eate and dꝛynke it before
after that maner in ꝙ thyng
and legal supper, & then howe
can thys mysticall supper be
the trueth, and the other no
figure, yͤ[t] thys be but a figure
lykewyse. And thꝭ why[ch]
the Apostle be afrayed to
that now, they wer wonte
do alwayes before. It was
new thyng, wo[r]thy the
Testamente, to eate
Chꝛyste in a figure: and
fore it is certayne, that
in his mysteryal supper
not eate and dꝛynke his
and blonde onlye figu
ly. And yͤ[t] ye wyll say,
eate it and dꝛynke it spi
ly onely, then ye must
Chꝛyst did eate it by

spirituall

spirituall eating is beleuyng. And yf ye saye, Christ dyd beleue, then it folowerth ỳ Christ was not God. Who hath perfyte knowledge of all thyngs by syght, and not imperfecte knowledge by fayth, as wee haue, seing as through a glasse in a darke ryddle. And surelye they harpe much vppon thys string: for this heresy against the presence of Christ in the sacrament, is an hygh way, leading to the other heresy, that Christe is not God, as is proued by diuerse wayes and argumentes, into which pit diuerse be fallyng by thys meanes, yf God do not put vnder hys hande to staye them betimes: for if they continue long in this, they wyll fall into the

other

other, nor remaynde, whereof
we haue alreadye seene experi-
ence.

Then yf Chryste dyd eate
his body, & drynke hys bloude
in the mysticall supper, eyther
ther figuratiuely, as he did in
the paschall lambe nay, perad-
uenture as we do by faythe:
then it is certayn, that he eate
it only sacramentally, which
is not only in signe (as the sa-
cramentaryes expounde the
word) but in truth vnder the
sacrament, wherof the substance
is the reall and natural body
and bloud of Chryst our lorde.

After this sorte writeth
Chrisostome of Dauid, saying
thus: *Non contigit Dauid ste-*
tare talem hostiam, neque par-
ticeps fuerat sanguinis domi-
ci, sed

Chrisost. hom. de Dauid & Saul

& sed legibus imperfectioribus educatus, neque tale quicquam exigentibus: tamen ad euangelice philosophie fastigium peruenit animi moderatione. It neuer chaūced to Dauid to taste of such a sacrifice, nor he was not receauer and partaker of our Lordes bloud, but being brought vp vnder lawes not so perfecte, and requiryng no such thing, yet by the moderation and tēperaunce of his owne mynde he came to the hyght of all euangelicall diuinitie.

Here is plaine that Dauid didde neuer taste and receaue Christes bloude, as we do in the gospel, and yet Dauid did receaue Christes bloude spi-

ritually

actually, being partaker
sacrifices of ꝑ old lawe wh
were figures of chriſtes b
and alſo he dyd drinke o
ſame bloud ſpiritually as
do, whoſe fayth was as g
or rather greater therin
Therefore there remayn
one other way that we d
of it, with was not gra
vnto him, that is to ſay, be
ly and really in the ſacra
To auoyde this place
they muſt haue no ſolut
then they haue inuented
for neyther figuratiuely
ſpiritually will ſerue, it
beſte for them to yelde to
truethe, and confeſſe that
ther really, the very ſame
ſtaunce of his bloude, ꝑ
ſhedde vpō the croſſe, tho
not

Augustin. in Ioannem tract. 12.

Catechumino, credis in Christum? respondit credo, et signat se cruce Christi, portat in fronte, & non erubescit de cruce domini: fiducie credit in nomine eius. Interrogemus eum, manducas carnem filij hominis, & bibis sanguinem filij hominis? nescit quid dicimus, quia Iesus non se credidit eis.

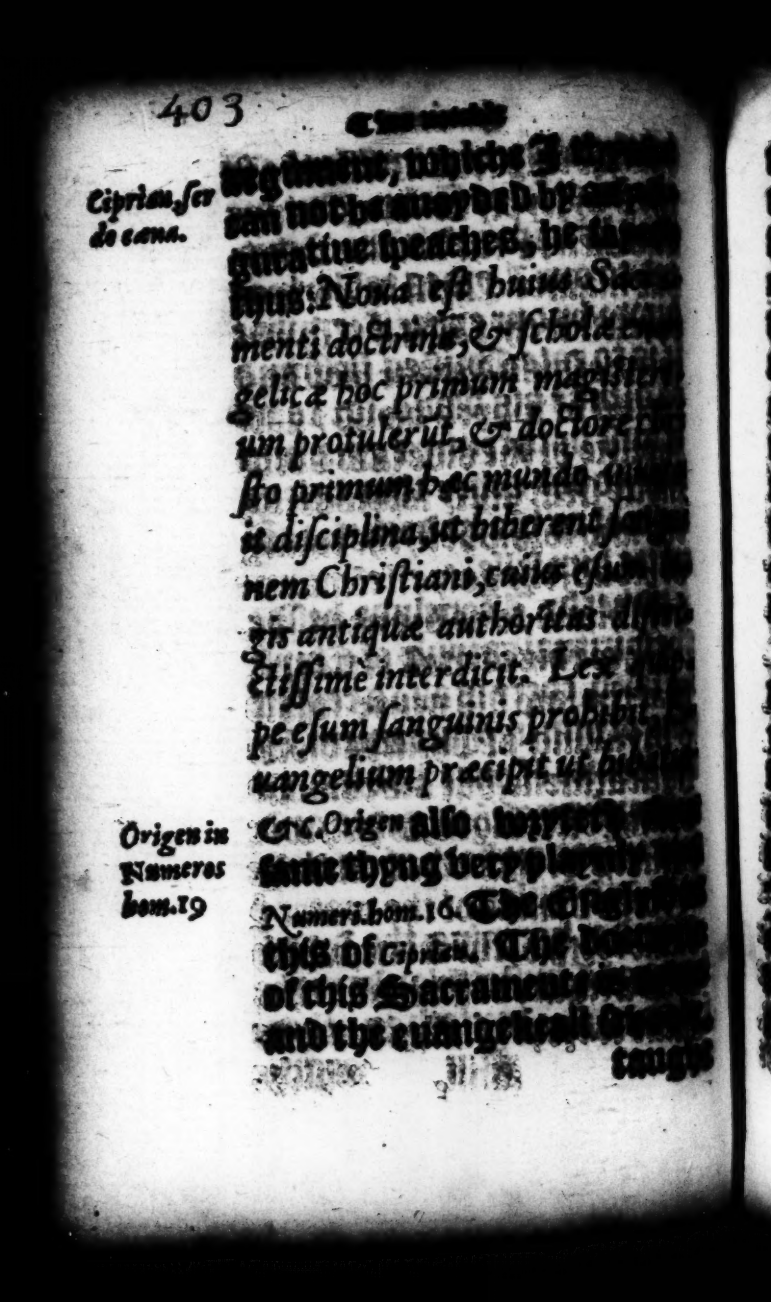
meth, to thereof Christ speak a[ll]
the lyk of saint Iohan. Wot ye
that he baptized is are admit-
ted to our Lordes table: wee
know by our experience, what
it is to eate Christes flesh and
to drinke his bloud, for to vs
Christ doth truely geue him
self, to the other that beleue
as wel as we, he doth not com-
mitte him self.

Wherby I conclude beside
the spiritual eating of Christ
by faith, there is also a reale ea-
ting of him in ꝑ sacrament, by
the seruice of pure bodies, to
the participatiō in grace and
sanctification both of our bo-
dies and soules.

And to returning the Diui-
ning of Christes blonde reale
[illegible] another

Ciprian. ser. de cœna.

Origen in Numeros hom. 19



maugre this lesson sirchest of all
thys doctrynall wordes neuer
knowen to the worlde before
our maister Christ, who was
the first techer of it, ꝑ Christ
menne should drynke bloude, ꝑ
eating of whych bloud ꝑ auc-
thoritie of the olde law dothe
moste straytely forbidde: for
the law forbiddeth the eating
of bloud, the gospell commaun-
deth bloud to be dronken, &c.

Now this is most certeyne
that the law did neuer forbid
ꝑ drynking of Christes bloud
figuratiuelie, but did cōmaūd
drinke offeringes, whych were
figures of this bloud, and the
Jewes dranke of the water ꝑ
came forth of the stone, whych
was a figure of ꝑ bloude that
came forth of Christes syde

which blood as *Chrysostome*
is in our chalice, & est in
ce quod fuerit elatere, &
nos suæ passionis participes: the
thing is in the chalice, &
en oute of Christes syde,
we are partakers of the
Nor the law did never
drinking of Christes blo
spyrytually by fayth, but
forth the fayth of christ, b
a scholemaister, to cyte
tynge, to hym in whome
should beleue and receaue
grace.

But to make short, the
forbadde the externall
drinking of bloude, whi
Gospel commaundeth
precepte we eate the flesh
sonne of man, and drynke

Chrysost. in 1. Cor. hom. 24.

John. 6.

bloude

mind ye that not drinke ye
you, and drynke ye all of the
This is mi bloude of the new
Testamẽt. Therfore it followeth
euidẽtly, that the drin-
kyng of this bloud is not figu-
ratiuell, nor yet only spirituall
ly, but really by the seruice of
our bodies. As *Chrisostome* saieth

Si aederit inimicus non positi-
bus impositum sanguinem typi
fidelium ore lucente sangui-
nẽ veritatis Christi tẽpli posti-
bus dedicatum, multò magis se
subtrahit. If our enemye the
deuil shal see not the bloud of
y figuratiue lambe sprynkled
vpo the postes, but the bloude
of Chryste the teueth dyning
in the mouth of the faythfull,
much more he will run away.

Chrisost ad Neophitos.

Prouerb. 23.

...ther is ...place ...ethe ...
...ges, whych ...
...about ...
...much ...
...rystes ...
...Sacrament: the place ...
...after ...
...thing ...

Cùm ſederis ad meſa̅ potentis, ſapienter intelligè quæ apponuntur, & mittes manum tuā, ſciens quæ te oportet præparare. When thou ſyttyeſte at the table of a great mā, vnderſtād wyſely what thynges are ſet before the, & put to thy hande, knowing that thou muſt prepare the lyke thynges agayne.

Auguſt in Ioan tract. 47. 48. Chriſoſt, in Pſalm. 22.

Auguſtine vpon ſayntꝛ Iohn. *Chriſoſtome* vpon the Pſalme. *Heſechius* and other mo,

[illegible] long to the [illegible] Cap. xxiii.
[illegible] in Lacedemo expounde
this place of the prouerbes
iust. Who is this great man
but Jesus Christ oure Lorde
gods sonne: & what is the ta-
ble of this great mā but wher
is receaued his body and his
blond that he hathe wonen his life
for vs. And what is to sit at
y table, but to come to it wor-
thy & deuoutlyer & what is to
consydre & vnderstande wise
ly what thinges be set before
thee, but discerne the bodye &
blond of Christ to be set there
verely in trouth, and to knowe
the graces, vertues, & dignitys
of the, & the daunger for the
misusyng of the, and what is
to put to thi hande, knowing
that thou must prepare suche
like agayne, but to eate of the

…notwithstandyng that Christe hathe…
…the vaulte of heuen, and…
…of the eyght are bounden…
…shedde theyr bloude, and…
…theyr lyues for theyr…
…as christ hath done for…
…vs before, euyn lyke as we…
…receaued at christes table…
…bodi and his bloude, so…
…we to gyue for oure brethren…
…our bodyes and bloude.

This comparyson of eatyn…
…e gnawing the nayle wyll…
…beth all the reasoning cauyl…
…ons of these sygnatyue spe…
…ches, that the symple peo…
…heades be combred with…
…Here is no place for carnal…
…ly by fayth, for y^e mastyes…
…not only beleue in Christ…
…also in dede gaue their…
…dies and shedde theyr bloude…

…gnall

I nede not fonde longer in
so playne a matter, although I
wolde alledge moche more out
of all the auncient fathers, yea
a moore playner then these I
haue touched, y^t any cause be
playner. If I did but tell the
bare names of y^e Sacrament
wherby the authors gaue it. I
shuld prou manifestly, y^t wee
y^e verie bodi and bloud of christ
& not bread & wine. *Ignatius* cal-
leth it *Medicamentum immorta-*
litatis, antidotum non moriendi
a medicine of immortalitie, a
preseruatiue against deathe. *Ignatius ad*
Ephesios.
Dionisius Ariopagita cal- *Dionisius*
Hier. eccle
leth it *hostia salutaris*, y^e *cap. 3.*
sacrifice of our saluatiō. *Iustinus* *Iustinus Martyr*
martyr calleth it *caro & sanguis* *polo.*

incarnatile ſe, [illegible]
of Jeſus incorrupti[ble]
meate be gyuen to be eate[n]
ture and all other bodyes
Origen calleth it *Panis uite*
pes ſaluatoris, epulum incorru
Dominus, the breade, of life
deputyes of our ſauioure
meate, yis neuer corrup
yea our Lord him ſelfe.
calleth it *Sanctū dominic*
it one of God, *gratia ſalutar*
the ſauing grace, *Cibus in*
ſumptibilis, the meate that
neuer be conſumed, *Alim*
immortalitatis, yfode of
tallye. *Portio uitæ æter*
portion of eternal life, *Sac*
cium perpes, holocaustū per
uens, a continual ſacrifice
ſeruing

Origen in Luc. hom. 28. in Matt. hom. 5.

Ciprianus de lapſis de cæna

Christus, yea he calleth it Christ. The great generall Coun-
cell at Nice calleth it Agnus Concilium Nicenum
Dei qui tollat peccatum mundi the lambe of God, that taketh
away the sinnes of the world.
Optatus an old author, vseth Optatus li. 6.
it diuerse times, as in this sen-
tence, Quod tam sacrilegâ manu
altaria dei frangere, radere, re-
mouere, in quibus nota populi &
membra Christi portata sunt, sedes
à multis pignus salutis æter-
næ tutela fidei, & spes reparatio-
nis accepta est? What is
more sacrilege, then to breake
the aultares of god (which were
vsed) or to scrape the or to
remoue the, vpon y which are

Hilarius. lib. 8.

Basilius in Missa.

Ambrosius de obitu fratris.

...ceiued of God into a ruskes sonk
but the very reall Sacrament
he calleth ỳ grace of God the
which his brother Seruius being
vpon the sea, and his ship vnder
went, lesing for none other cau
se but onely the remedy of fayth
and the defence of that Sacra
ment, toke vpon his grace of God
of the priestes, and caused
to be bound to a tree, bowyng
kneed about his neck, & so
stalling in ỳ consecrated hoste
into the waters, ỳ by verue
wherof he stopped his vomiting
and after wards of a reuolted
Bishop he receiued that same
grace of God wt his mouth
Christe me. O, wyth what ele
quence doth he vtter this mat
ter: heare but this one place.
Iuuenamá mea anima nostra

Christe
Cu.

dis est, nam & nostis fidelium
cultum, fundamentum, spes
lux, vita nostra. The bee
ble sayeth he (meanynge
meate of the table) is the
gthe of our soule, the syne
of our mynd, the knotte o
trust, the foundatiō, our
our healthe, our lighte, and
life. By what names, what
ces he there? And in an
Homelye he calleth it Rex
Ad ephe. Ser. 3
deus, Christus, The kynge
heauen, God himself, C
which he layeth goeth in
by these gates, doores
mouthes.
Cirillus. li. 4. c. 37. August. ep. 163.
tificatio nostra, The
tificatio vitæ nostræ. The
S. Augustine calleth it
nostrum, The price of our
demption, wherby Judas

ferenced. What shuld I trou
ble you any longer in so plain
a matter? Why shoulde these
holye fathers deceaue vs by
callinge this Sacramente vn
to so glorioule and high names,
yf they meant not so, but that
it was but breade and wyne.
they lacked no grace that had
so muche grace as to shedde
their bloud for christes fayth,
they lacked no wytte nor elo-
quence to expresse what they
meant. Thus dyd they with
one consent, after one maner
alwayes speake and write by
whose playne preachyng and
wrytinge, the whole worlde
of Christendome hathe bene
perswaded and established in
this faith of the reall presence
these fiftene hundreth yeres.

If they haue seduced [illegible]
meaning otherwise then they
wrote, then may we iustly [illegible]
that they were not martyrs &
confessors in dede, but verely
deuyls, erringe them selues
and bringynge other also in
errour.

But good people the truth
is, they erred not, but taught
vs as they beleued the very
truthe, confirming and [illegible]
fyinge that faith wheych they
bloude that they had taught
with their mouthe. And if
there be anye errour, it is in
vs, that for the vnlearned [illegible]
king, and witlesse sophisticall
reasonyng of a fewe men, [illegible]
headlinges destroye our soul-
les: for sakinge not cōtinuing
in that faythe, wheyche [illegible]

taught

taught by the mouth of christ
seled with his bloud, testified
by the bloud of martyrs, and
hath preuayled from the be-
gynnyng, agaynst the which
hell gates can not preuayle.
Nowe there remaineth some
thing to be sayd concernyng
the thirde parte whiche is the
consent of ꝑ catholike church
in this poynt: but I am sorye,
the time is so past, that I can
not nowe say any thing of it,
in my next day god willynge
I shal touch it, & also procede
in the matter of the sacrifyce,
which I hope to god to make
so plaine, ꝑ it shall appeare to
thē ꝑ will see & be not blinded
forsaken of god, to be a thyng
most euidēt most profitable to
be vsed & frequēted in christes

If they haue seduced by
meaning otherwise then they
wrote, then may we iustly say
that they were not martyrs &
confessors in dede, but verye
deuyls, errynge them selues
and bringynge other also in
errour.

But good people the truth
is, they erred not, but taught
vs as they beleued the verye
truthe, confirming and test-
fyinge that faith whych they
bloude that they had taught
with their mouthe. And
there be anye errour, it is
vs, that for the vnlearned
king, and with false sophistical
reasonyng of a fewe men,
headlinges destroye our soul-
les: forsakinge not cōtinuing
in that faythe, whyche we
taught

taught by the mouth of christ
seled with his bloud, testified
by the bloud of martyrs, and
hath preuayled from the be-
gynnyng, agaynst the which
hell gates can not preuayle.
Nowe there remaineth some
thing to be sayd concernyng
the thirde parte whiche is the
consent of ꝑ catholike church
in this poynt: but I am sorye,
the time is so past, that I can
not nowe say any thing of it,
in my next day god willynge
I shall touch it, & also procede
in the matter of the sacrifyce,
which I hope to god to make
so plaine, ꝑ it shall appeare to
thē ꝑ will see & be not blinded
forsaken of god, to be a thyng
most euidēt most profitable to
be vsed & frequēted in christes

churche, and that such sclaun
derers and blasphemers as be
shot agaynst it shall rebound
(I hope) vpon their owne hea
des, that shotte theym to the
glorye of almyghtye GOD,
who by hys heauenly proui
dence can so dyspose the ma
lice of a fewe, that it turne to
the staye and commoditie of
the whole, that the electe by
such conflictes maye be awa
ked from their slepe, maye be
more confirmed in all truethe
and may be more vigilat and
ware in learnyng and obtey
nynge the lawe of God, to
whom be al glorye and
prayse world with-
oute ende. A-
men.

The second Sermon.

Roma. 12.

¶Obsecro uos fratres per miserecordiam Dei, ut exhibeatis corpora nestra hostiam sanctã &c.

Mõges other things the last time I was admitted to speake in this place I brought forthe this sentence of S. Bernard witten in a sermon *Pauperes sumus, parũ dare possumus, &c.* The Englythe is thys. We be poore, lytle may we gyue, yet for that litle we maye be reconciled yf we will. *Bernardus de epithania Ser. de. Epiphania.*

All ꝙ euer I am able to giue
is this wretched body of mine
yf I gyue that it is sufficient
yf not then I adde hys body,
for that is myne and of myne
owne: for a lytle one is borne
vnto vs, and the son is giuen
to vs. O Lord that lacketh in
me, I supply in thee, O moost
sweetest reconciliation.

Here I noted a greate bene-
fite of the oblation of Christes
body, to consiste in supplying
that lacketh in the oblatyon of
our bodyes: that wheras we
be exhorted of saynt Paule to
offre vp our bodies a sacrifice
to almyghtye God, and also
do vnderstande by other scrip-
tures, ꝙ it is our duetie so to
do: whiche may be done three
wayes: By voluntarye fulfil-

ryng the death for Christes
sayth, yf cale soo requyre, by
payneful and penall workes
as by abstinence and other cor
porall exercises, for the casti-
gation and mortifyng of the
outward manne, or els by the
seruice of ryghteousnes. in
we vse the membres & parts
of our bodye, as instruments
of al vertue and godlinesse, cō
sideringe agayne how we there
is great imperfectiō in al our
workes, and that the best of
vs all cometh shorte of that
marke, whyche is prefyxed of
God to serue him with al our
heart, wyth al our strength, &
that eyther in ỹ worke it selfe
or in thintente, or in the cause
or tyme, or in some other de-
gree & circumstaūce: for thys

cause and consideration saieth
Bernarde doth him selfe and mo-
ueth vs to ioyne the oblation
of Christes body wyth ours,
wherwythal we are sure god
is wel pleased, saying: This
is my sonne, in whome I am
wel pleased, bi whose merites
Mar. 17. oure oblation and other wor-
kes do please God, and not o-
therwyse.

And therefore I purposed
to make one sermon of the sa-
crifice of Christ, not of ỹ whi-
che he hym selfe made vpō the
crosse for our redemptyō, but
of that whiche the church his
spouse maketh vppon the al-
tare, which purpose beyng al-
so before promised, remaineth
nowe to be fulfilled.

And entering the last time
to

to speake of it, I layde thys
foundation, that is to say, the
veritye of the blessed Sacra-
ment. the body & bloud of our
sauiour Chryst to be verelye &
really present in it by the om-
nipotent power of almightye
God, and the operatyō of his
holy spirite assistinge the due
administratiō of the priest, &
so to be there not only as our
meate, which God giueth vn
to vs to nourishe vs in spiri-
tuall lyfe, but also as our sacri
fice which we gyue and offre
vnto God to please hym and
purge vs frome such thinges
as maye destroye or hynder
that spirituall lyfe. seyng that
Chryste hym selfe is the sub-
staunce of the sacrifice of the
newe Testament, as I haue

partly

partly shewed before, and
syde hym we haue none,
is only proper to vs Chri
men,

Thys foundacion of the
all presence I presupposed
haue bene beleued of vs all
yet I dyd not so rawlye le
it, but declared vnto you
reasons, as moued me to
ginne stil in that fayth I
borne in, whych were the
dent and playne scriptures of
god, opened with the cir
stances of the places in
wyse, as the playne
ons of the Sacrament
can not delude them, and
the effectes of thys Sacra
ment, which be so great and
so wonderful, that they can be
attributed to no other cause
only

bnly to almyghtie god, and to
such creatures, as gods sone
hath ioyned vnto hym in vnite
tie of person, as be the body e
blond of our sauiour Chryst.
I alledged also the sayinges
of the holi fathers, not in such
wise as I wolde haue done
but choosed out a fewe, whyche
not onli declared the authors
sayth, but conteyned a necessa
rie argument to proue our co
mon sayth in this matter.
Concerning the third poynt,
whych is the consent of the ca
tholyke churche, neyther the
tyme then suffered to speake
as behoued, nor yet suffereth
now, yf I shuld performe my
promise, as I intende GOD
willing. And for that cause I
shal but moue you to consider
certeyne

certeine thinges, wherby the consent may appeare.

Fyrste the possession of the church, in this doctrine so many yeares in suche quietnes withoute contradiction, that no reason nor yet iniunction, nor no newe deuice that the deuyll or hys dearlinges can inuent to the contrary, either can or oughte to remoue hys oute of possession, except we will wylfullye loose our owne right and clayme, seing that wee that lyue nowe vniuersally throughout all Christendome haue receaued the fayth of our fathers, and that of theirs, and so forth euen to the Apostles and our sauiour Christe hym selfe, by whose mouth this doctryne (as S.

Cyprian

Ciprian saieth) was first taught to the worlde, that Chrysten men in the new law, ebe commaunded to drynke bloude, whyth the Iewes in the olde lawe were forbidde to do. Ciprian. ser. de cena.

And so from hym and hys Apostles it hathe bene by successyon deduced and brought throughout all ages, euen to this our tyme, and beleued as Gods worde, whiche can not be chaunged, & not as mans worde, subiecte to alteratyon, as probabilitye can perswade.

Secondlye thys consente in thys matter maye appeare by that the holye fathers and pastors of Chrystes Churche haue wrytten of it, whome god hath placed and planted

in

vi hys churche for the buildi
and vpholdyng of it in tru
that his flocke be not sedu
and caried about with eu
blast of newe doctrine by
craftnes of men, to the de
ction of their soules. Of
I haue spoken somethynge
readye.

Thirdly we mai knowe
consent of the churche by
determinacion of the gene
councels, where the prelat
tes of Gods churches, &
rulers and learned priests
christendom, assembled in
name of our lord Jesus ch
representyng the holy chur
of God militaunte, being
not with priuate affection
by Gods holye spirite to h
glorye, instant in prayer, fe

nem

ment in deuotion purely, diligently, and freely haue intreated & determined thole thynges that perteine to the faith of Christ, and the purgyng of hys churche, to whole determination as to Gods ordinances we are bounde to obeye. Wherein appeareth manifestlye the consente of the Churche.

The fyrst generall counsell both for the callyng, & also for the cause, was holde at Nice in Bithinia, by 318. Bysshoppes in the time of *Constantinus Magnus* twelue hundreth and thyrtye yeares ago, where it was determined and published to ye worlde in these wordes. *Exacta mente fide consideremus ſitum eſſe in ſancta illa menſa*

Concilium Nicenum

agnus

agnum dei qui tollit peccata
mundi, qui à sacerdotibus sac
ficatur sine cruoris effusione,
nos uere preciosu illius cor
& sanguinem sumentes cer
hæc esse resurrectionis nos
symbola &c. Let vs lyfte
our myndes, vnderstand
and considering by faith, th
the lambe of God whyche
ueth awaye the synnes of th
woylde is slayne and lyeth
pon that holy table, whych
offered of the preistes wy
out the sheddyng of blou
that we receauynge ber
hys precioulse body and blo
do beleue them to be the pled
ges or causes of our resurre
tion.

Thys auctoritie seruet
me

me very well to declare the co
sent of the churche both in the
matter of the real presence, &
also of the sacrifice, which we
haue in hande. For the wor
des be touched moste playnly,
euery one seruing to expresse
the truth, and to auoyde all
doubtes.

For fyrst he biddeth vs, lift
by our myndes, and consideri
by sayth, not lyghtly vs not to
sticke only to our senses, thin
kyng nothing els to be there,
but that we see outwardly,
teachynge vs that the iudge
ment of this matter pertey
neth not to our senses, but to
our sayth only. Because

Eusebius Emesenus o
sweteth. Fides unica & per rat de cor
fecta hostia fide æstimanda non pore Christi

specie nec exterioris cęremoniæ
usu hominis, sed interioris effectu. Thys hooste and sacrifice is verely one and perfect, to be esteemed by fayth, & not by forme and apperaunce, to be iudged not by the sight of the outward man, but with affection and perfuation of inward mater, to fall only and not to sences perteyning the knowledge and iudgement of Gods mysteries and sacraments.

Then the counsell declareth what faith teacheth, that is to saye, that the lambe of God is not materiall breade & wyne, nor the figure of the lambe, but the lambe that taketh away the synne of the world, is

and

red lying vpon the holy table of the aultar, which externall situation proueth a reall presence of Christe to be ther before we receaue it, and not a phantastical or an intellectual receauyng of Christ by fayth in the time of the receauynge only, as these men contend.

Further it teacheth, that this lambe of God is offered to almightye God by the priestes, which is a distincte offeryng from that Christ made vpon the crosse, for there he offered hymselfe by sheddyng his bloude, whiche he did but ones, and neuer shall do it agayne any more.

Here is he offered of the priestes, not by sheddynge of bloude, but as the councell

sayeth αὐτοῦς not after a bloudi maner, which is not a newe kyllinge of Chriſte, but a solempne repreſentation of his deathe, as himſelfe hathe ordeyned.

After this it declareth the receauyng of it saying, ye receyue verily receaue yͤ preciouſe bodie and bloud, which word (verelye) is as muche as if we call (really) and declareth the vſe of the ſacrament in the receyppte of it with the lefte hand of our mouth, as Chriſte commaunded sayinge: Take, eate, Matth. 19. which is a corporall eatynge, not a ſpirituall beleuyng.

And laſt of al it ſheweth the effect of the ſacrament, which is the reſurrection of our bodies to eternal life, forbecauſe

Chriſtes

Christes body beyng the body of very lyfe, is ioyned to ours bodyes as our foode: it bryngeth our bodyes that be dead by sentence of death to his propertye which is lyfe, whereof in my laste sermon I spake more at large.

O Lord what hard harts haue these men to doubte thē selfes, or to deny or to bryngē in question that manifest ope trueth in so bigbe and necessarye a matter, whych in moost playne woordes hathe bene taught of our sauiour Christ his Apostels and euāgelistes, & declared so to be vnderstāde by the holye ghoste out of the mouthes of all these holye fathers, whome the holy ghost did assemble and inspire with

the spirite of truth to the con-
tution of the greate heretic
Arius, that troubled the worl
then, and also did inspire the
hartes to declare so plainely
the mystery of thys blessed sa
cramente, whyche then wa
wythout al contention, belee
ued of all Chrysten men, onl
to preuente these heretikes p
arysle and springe vp nowe in
these latter dayes, that the
woorlde maye see, howe they
striue agaynste the knowen
trueth, their own conscience
and the determination of the
whole church, being enemies
of God, breaking his peace &
diuiding theym selfes frō the
church, whose ende is eternal
confusion.

Likewise the next general
councell

councell holden at *Ephesus* in ſ time of *Theodosius* the Emperor eleueth hundzeth and twẽtie yeares agoo, doth determine thys trueth lykewyſe in theſe wozdes. *Necessario igitur & hoc adycimus. Annunciantes enim ſicut ſecundum carnẽ mortem unigeniti filij Dei, id eſt, Ieſu Chriſti & reſurrectionẽ eius, & in cælis aſcenſionem pariter confitetes, incruentum celebramus in Eccleſys ſacrificij cultum, ſic etiam ad miſticas benedictiones accedimus, & ſanctificamur participes ſancti corporis et precioſi ſanguinis Chriſti omnium noſtrum redemptoris effecti, non ut communẽ car-* *Concil Ephesi epi ad Neſtorium*

hem percipientes quod ab
nec ut uiri sanctificati &
bo coniuncti secundum dignit
tis unitatem, aut sicut diuin
possidentis habitationem,
uere uiuificatricem & ips
uerbi propriam factam. We al
this also necessarely: We the
ying and declaryng the co
ral death of gods only beg
ten sonne Jesus Chryste an
likewise confessyng his resu
rectiõ and ascensiõ vnto he
uẽ do celebrate the vnbloud
oblation and sacrifice in ou
churches, for so we come to
misticall benedictions, & are
ctified being made partake
of the holy body and precio
blonde of Chryst, al our rede
mer not receauing it as com

mon

man flesh (God forbydde) not as the flesh of an holy man, ioyned to the worde of god by vnitye of dignitye. nor as the flesh of hym in whome God dwelleth, but as the flesh only proper to gods sonne & thereby giuing lyfe to the receauer.

By thys determynacyon of this generall counsel we learne that in the mystical benediction (by whych word is meant thys blessed Sacrament) we receaue Christes owne proper flesshe, and of it we receaue sanctification and lyfe, before the receyte whereof we celebrate the vnbloudye sacrifice of the same in oure churches, Declaring our Lordes death, resurrection, and ascencion, and of thys place we plainly perceiue

that the doynges and
wyttyche be vsed dayly in
Masse, were also vsed in
tyme of chys counsell mo
boue a thousande yeare
Chis doctryne also wa
termined in the generall co
cel holden at Constantino
in the tyme of Iustinian
tour, the yeare of oure L
552. where be wrytten
wordes. *Omni sensibili crea*
re supereminet is qui sa
passione cœlestem nactus
tatem, idens & bibens
ad vitam æternam perfe
sumitur, & anima & co
diuinæ participationis
sificatur, and so forthe.

Concilium constanti. in trullo. capite 102.

He farre excelleth euery
sensible creature, that by the
passion

Sermons.

pation of our saluatour obteyninge heauenlie dignitye, eatyng and drynking Christ, is continually ioyned to eternal lyfe, and is sanctyfied both in soule and body by participation of the heauenly grace.

Thys place is notable declaringe the dignitye of hym that eateth Christ, and the effecte of that eatynge to be euerlastinge lyfe and sanctification, bothe of bodye and soule.

Lykewise the generall councell called *Lateranense*, holden at Rome the yeare of our Lord 115. determined this matter in the same termes, that wee expresse it now. *Vna est fidelium uniuersalis Ecclesia, extra quam nullus omnino saluatur,* in

Concilium Lateranense

in qua idem ipse sacerdos & sa
crificium Iesus Christus, cuius
corpus & sanguis in Sacra
to altaris sub speciebus pa
& uini ueraciter continentur
trãsubstãtiatis pane in cor
& uino in sanguinem pote
te diuina. Ther is one vnyu
sal churche of all faythful pe
ple, without the whych no
is saued at anye tyme, in t
which Iesus Christe him
is both the preist and the sa
fice, whose bodye and blou
be truely conteyned in the
crament of the aultare vn
the forme of breade and wi
the breade being transubst
tiate into his bodi, & the wi
into his bloude by the pow
of God.

This

This forme of doctrine after this sort, & in these termes hath bene taught, professed, & beleued throughout the whole catholike Churche euer sence that tyme, howsoeuer some heretikes forsaking their fayth, proceding from Gods omnipotent word and the vnitie of his churche, and leanynge to their sensualitie and blynd reason against fayth haue repyned and barked agaynste the same. But I put no doubte, but by gods grace, if the time wold suffre me to make thys matter of transubstantiation as playne as the other of the reall presence.

The generall councell also of Constance, holden of latter dayes, the yeare of our Lord. 1415. *Concilium. cõstantiẽse*

445. doth agree, and tell
the same, in that they cond
ned John Wycleie the h
tike al his errours aga
this blessed Sacrament.

Thus have I shewed
the consent of the churche
the determinations of the
neral councels. It shal no
ne detul to rehearse any p
cular and prouincialcoun
which al in this doctrin a
with the other generall.

Furthermoze the cons
of the church appeareth b
condemnation of the here
kes of al ages, which hold
false opinion in any poynt
gaynst the veritie and the
stitution of Christ cõcern
this blessed Sacrament.

The first heretike that e

we reade of in this matter, & other to all the Sacramentaries that lyue no we, was one in the time of *Ignatius* by and by after the Apostles, whose name we know not, but what he & his sect that followed him did *Theodoretus* in his third dialoge maketh mention, saying that *Ignatius* (who lyued within one hundreth yeare of Christ) writeth in an epistle *ad Smyrnenses* in these words. *Eucharistias & oblationes non admittunt, eoque non confiteantur Eucharistiam esse carnẽ seruatoris nostri Iesu Christi, quæ pro peccatis nostris passa est, & quam pater sua benignitate suscitauit.*

theodoretus dialogo. 3.

Ignatius ad Smirnenses

Where

They do not abhorre and
mitte our Sacrament
ryuges, because they doo
confesse the Sacrament
led *Eucharistia* to be the fle
oure sauiour Iesus Chr
which he suffered for
synnes, and which the fa
goodnes dyd rayse fro
agayne.

By this wee learne,
was the faith in the pri
church, both that the Sa
mente was the very flesh
Christ, which suffered for
& also that it was offered
vs by the priestes, which
ges thole heretykes den
then, as their scholers no
springing vp vpo theis
denye now, & that they w
condemned as heretykes

the primitiue church then, as these most worthely be condemned by the catholike Church now we.

And where as the due matter, wherin this blessed Sacrament is consecrated, ought to be vnleauened breade of wheate and wine mixed with water, according to the scriptures & the example of christ: there were one sort of heretykes called *Artotyritæ*, (of whom speaketh *Epiphanius contra Quintillianos*) which were so called for y they vsed not in their sacrifyces the necessary and due matter, but in their misteries dyd consecrate, and offer bread and cheese.

Epiphanius contra quintillianos.

An other sort of heretikes were called *Fermentary*, because

thei did consecrate in lenten
bread, as our men of late
commaunde to be doue, w
were condemned by the ge
rall councell at Basyll.

Concilium Basiliense

Other were called Aqua
Hydroparastæ, for that ther pre
dyng sobrietye did consecra
in water onli without wine
agaynst whome wryte Ci
Cipriane, Chrisostome, & other, wh
also were condemned by the
nerall councell of Constan
nople in trullo. cap. 32.

Ciprian li. 2 epist. 3. Chrisost. in Math hom 83.

Other were called Arto
who in their sacrifices con
crated and offered wyne o
ly wythoute water, agay
whome wryteth Theophi
All these holde false opinio
gaynst the necessary and
matter of the Sacrament

Theophilactus in Ioan. ca. 19.

Ther

There were other heritikes, that denyed the effecte of the Sacramēt, as *Messaliani*, who (as it is written by *Theodoretus*) layd that the heauenly foode whereof oure lorde spake, he that eateth my flesshe & drynketh my bloude, shall liue euermore, dyd neyther profite nor harte any man. *Historia tripartit li. 7. cap. 11.*

Nestorius also the pernicious heretyke and Archebyshoppe of Constantinople destroyed the vertue of the sacramente, (as *Theophilactus* writeth) for ỹ he graunting christes verye flesh to be really & truely present in ỹ Sacramente, denyed that flesshe being receyued in to our bodyes, to be the proper flesshe of gods sonne, and therefore to haue no vertue to *Theophilactus, ca. 10. ad Hebrees.*

glue life to our mortal bodies & this heresye was condēned by the generall councel, holde at Ephesus.

And where as this sacrament can not be cōsecrate but by a prieste, ther was an heretike called *Zacheus*, condemned (as *Epiphanius* wryteth) because he would pray with no man, but alone, and therfore without reuerence and authoure did handle the holy misteries and beyng a laye man, did impudently order and vse them.

Epiphanius anacephaleosi.

Also certeyne heretykes called *Anthropomorphitæ* denyed the reseruation of the sacrament saying that Christes body remayned there no longer then it was in receauynge, of which *Cirillus* wryteth thus.

Dicunt

Dicunt misticam benedictionē si ex a remanserint in sequentem diem reliquiæ ad sanctificationem inutilem esse: sed insaniunt hæc dicentes, non enim mutatur Christus, neque sanctū eius corpus discedit, sed benedictionis uirtus et uiuifica gratia continuo manet in illis. Cyrillus ad Calosirium

They saye that the mysticall benediction (whych as the sacrament) is not profitable to the sanctification of the receauer, yf there remayne anye thing of the sacrament to the next daie. But they be starke madde that saye so. for Christ is not chaunged, nor yet his holy body doth not departe away but the vertue of the be-

nediction, and the grace of ly
uing lyke, do continually a
and remayne in that that le
ueth.

This herelie is newe re
ued agayne by Martyn Lu
ther & hys secte, but it can no
stande, beynge condemned
olde time, and now also by the
catholyke churche.

Many moo herelyes ther
be condemned, concernynge the
sacrament, beside the herely
of *Berengarius* that twise di
cant it in two prouincial co
cels, and at his death toke
greate penaunce for his dam
nable opinion as the story
tel: and also beside the con
nation of John Wicliffe
generall councel at Co
but I will not hinder my pur
pose

pute wyth a longe rehersal of them.

These be sufficient to shew the consent of the churche by the condemnation of heretykes. Yf ỳ wold knowe mo argumentes to proue the consent in this or any other matter, let hym reade a booke called *Vincentius Lirinensis contra prophanas hereseos nouitates*, he may bye it for lesse then syxe pence, & find ther a great treasure of good learnyng. Now to oure purpose of the sacrifice.

Where the prayer was made.

AGaynst the blessed Masse wherin is ỳ sacrifice of ỳ church many wordes of ma

nye men haue bene layde [illegible]
sufficiēt reproofe of it hath no[t]
yet bene heard.

Scripture euer one wa[s]
yet alledged against it, saue
one out of the epistle to the
Hebrewes, where S. Paul wri
Hebr. 9 teth, that Christ entered into
heauen by hys owne bloud
ones, and afterward he saith
Christe was ones offered [to]
to take away ỹ synnes [of]
ny: and all the argument
sisteth in this woorde (one)
whych I shall (God willing)
discusse heareafter.
But in verye dede that
scripture that they bringe
gaynst the Masse to no pur
pose, is the verye foundacion
of the Masse, where vpon the
Masse is buylded and esta-

shed

ded, after what sort I shall declare as tyme will serue.

Like as there is one God the father, one chryste our redemer, one body and churche which is redemed: so there is but one onli sacrifice, wherby we be redemed, which was once & neuer but ones made vpon the aultare of the crosse for the synnes of al men. Eph.4. Hebr.7.9.10.

This sacrifice is propitiatorie, and a sufficiente price, & raunsome of the whole worlde as S. Iohn sayeth, he is the propitiation for our synnes, & not for our synnes onelye, but for the sinnes of the whole worlde, and in hys Gospell he writeth, Behold the lambe of God that taketh awai the sinnes of the worlde. 1.Iohn.2. Iohn.1.

The beginne of thys sacri-
fice beganne, when God pro-
Gen.3. mised that the seede of
shoulde bruise and breake the
2.Cor.5. serpentes heade, without
merite of this sacrifice there
no saluation, for God was
Christ reconciling the worl
to hym selfe.

This sacrifice is common
to both the testamentes, and
of both take their effect, b
ge vertue is extended from
beginnyng of the worlde
the last ende, for the lambe
slayne from the beginning
Apo.13. the worlde, as S. Iohn
Je is also a bloudy and p
ble sacrifice, extending
death of him that offered
Galat.3. selfe, & it was promysed to
fathers, and performed in
fulnes

fulnesse of tyme: the merites Galat. 4.
wherof receaueth no augmē-
tatiō, because it is perfect, nor
yet diminution, because it is
eternal. And although this sa-
crifice be sufficient to saue all
men, yet it is not effectuall to
the saluacion of al men: it is a-
ble to saue al, but yet al be not
saued: for what doth it profite
the Turkes, Sarecenes, Iu-
fayth full gentils, & counter-
feyte Chrystians. The fault
is not in god, beyng merciful
to al his woorkes, who created
vs without vs: but the fault
is in our selfes.

Therfore ỹ this sacrifice of
Chrystie, as it is sufficient for
all, so it maye be effectual and
profitable for al.

God hath ordeyned certeyne
meanes

meanes, wherby we maye be made able to receaue the merite of it, and wherby the benefite of it is brought and applied vnto vs in the newe testamente, after his passyon, as it was to the fathers in the olde testamēte, before his passion. Of these meanes some be inward, some be outeward. The inwarde be commen to both the testamentes, of which the firste & principall is fayth, for

Heb.11. wythout fayth it is not possible to please God, and as S.

John.3. John sayeth, he that beleueth not, is now alreadi iudged in him therfore that is an infidel Chryst hath dyed in vayne.

1.John.3. Charity also is a meane, for he that loueth not remaineth

1.John.2. in deathe, he that hateth his

brother.

brother, is in darkenes, & walketh in darkenes, & can not tell whether he goeth: and yt I haue all fayth, and haue no charitie, I am nothing. 1. Cor. 13.

he is not therfore partaker of Christes merites in the remission of synne, that lacketh charitie. And so may we saye of hope, without the whyche no man receaueth mercye at Christes hande.

Amonges the inward meanes there be other spirytuall sacrifices, as the sacrifice of a contrite heart, which GOD doth much regard, the sacrifice of our lyppes, whyche is prayer & prayse of God, wherby we atteine remissiō of sinne hauing a plaine promise, that whatsoeuer we aske of god in Psalm. 50. Osee. 14. Luke. 11.

the

Math.7. the name of Christ, we shall
tesme it. And the sacrifices
almose & benenolence, wh
Saint Paule wold not h
Heb.13. vs to forget, beraule God
gotten and wonne by such
crifices.

All these and other such
like do not fully deserue g
and remission of sinne, bu
meanes, that the vertue
merite of christes passion
be deriued and applyed
vs, as he hathe ordeyned.

There be also other out
ward meanes, as sacrame
tes and sacrifices. Of Sa
mentes some be proper to t
olde Testament, some pro
to the new, without the
che ordinarely there is no
mission of sinns, nor collat

of

of grace. As circumcision was to the fathers so baptisme is to us, without the which this blouddye sacrifyce taketh not awaye original synne, not because it can not, but because god hath so ordeyned. For as it is sayd in the olde Testament, whose flesshe is not circumcised, hys soule shall be put awaye from the people: so it is sayde in the newe Testamente, except a manne be borne againe of the water and the holye Ghoste, he can not see the kyngedome of God: and except ye eate the flesshe of the sonne of man, and drynke his bloud, ye shall not haue lyfe in you: and except ye doo penaunce, ye shall all lykewyse perysshe. Gen. 17. John. 3. John. 6. Luke. 13.

And

And so muste we thinke o
other Sacramentes of
the testamentes, that the
meanes ordeyned of God
atteine ẏ grace they signi
which grace is fully purc
sed and deserued by the p
on of Christe, wherefor
they take their effecte: fo
olde sacramentes haue t
vertue and strength *ex o*
operando (as the scoole
say) ẏ is to saye of the wo
that is to be wroughte b
the crosse by Christ in wh
only they beleued: the n
Sacraments haue their
tue *ex opere operato*, of
worke of Christ, that is al
dy wrought vpon the cross
not of anye worthynes of
pri

prieſt the miniſter, by the mi-
nyſtrie of which worde vpon the
roſſe, they haue vertue and
efficacye appropried vnto the
to gyue that grace they ſignifi-
ſye, to ſuch as worthelye re-
ceaue them, or at leaſte haue
no impediment, nor putte no
ſtoppe, but that the grace may
be receaued.

Beſyde the Sacramentes
there be ſacrifices inſtituted
of GOD, as meanes wherby
the paſſion of Chriſt, the true
ſacrifice is ſignified, repreſen-
ted & applied, as the paſchall
lambe, the continual ſacrifice
for ſinne, a ſacrifice for giuing
thankes, for the ſynnes of the
prieſt, and of the people, for in
firmitie & omiſſion, for peace,
for anye benefite to be attey-

Ex. 12. 19.
Le. 1. 4. 5. 7
Leuit. 3.

ned, for charitye and suche o-
ther which had strength not
by their owne nature, but by
the vertue of Christes passion
which they signifyed.

And as these were sacry-
ces proper to the olde Testa-
ment, so christ hath instituted
a newe external sacrifice pro-
per to the newe Testament,
by hys passiõ abrogating the
other which were shadowes
signifyinge, and stably ser-
thys whych is the truth
presentyng. for thys intent,
that the vertue and sufficien-
cye of hys bloudy and saving
sacrifice may be without ces-
cion of it selfe cõtinually re-
ferred vnto vs. For seynge
there is but one God, autho-
of both the Testaments, one

bodye,

bodi, one faith of Christ to vs both, though they beleued in Christ to come: we in Christ al ready commed: it folo weth cõ sequently, that we of the new Testament may not lack this meane of sacrifice so necessari and expediente for vs: for soo shoulde we (as I haue partly touched in my last sermon) be without all kinde of religion, hauinge no we no sacrifice remaynynge propre vnto oure selues.

Lyke as to the vnperfyte lawe there succeded a perfyte lawe, and to the figuratiue sacramentes there succeded perfyte and effectuall worckynge sacramentes: euen so to the figuratiue and typicall sacrifyces, there succedeth one true

and perfyt sacrifice of Christ: one in substaunce, but diuerse in maner.

Law, sacrifice, priesthoode, and aultare be (as the Logitians saye) *relatiua*, that is to saye, one hangyng and dependyng vpon an other, as saint Paule saieth. *Translato sacerdotio necesse est, ut legis trãslatio fiat.* If the priesthoode be translate, then the law must nedes be translate lykewyse. Heb. 7.

And then lyke as yf there be a father, there is a sonne, if there be a mayster, there is a seruaunt: so yf there be a new law of the newe Testament, there is also a priesthoode, a sacrifice, and an aultare properlye belongyng to the new

Testa-

Testamente.

A perfyte and contynuall lawe requireth a perfite sacrifice of lyke continuaunce: the new lawe of it should lacke a prieſteyoode and sacrifice prpuate to it selfe, it shulde eyther be imperfytte, or els vtterlye destroyed.

For this cause oure sauioure Chriſte in his last supper, dyd institute the sacrament of his body and bloude cõmending vnto vs two seuerall vses of it, the one that shoulde be receaued of vs, as our heauenly foode to nourish vs in spiritu all lyke tyl we come to be perfite mẽ in Chryſt, saying: take eate this is my bodye. 1. Cor. 11.

The other vse, that it should be offered in the remẽbraũce

of his passion, the ministra
of whych offeryng he ha
committed to his Apostls
to prestes of ỹ new law, sa
inge, doo this in my reme
braunce, for the whych sam
on they & their succesors
specialye prestes.

This is the doctryne of ch
stes catholyke church whic
I haue as yet but simplye de
clared, not euidentlye prou
which is sufficiēt to perswad
an obedient catholike man
foloweth the churthe, but n
sufficient to conuince an obs
nat heretike, that denyeth
Churche, impugninge the d
ctrine and determinatio of
Church.

But to oure purpose, that
the oblation of Christes bo

and

and bloud in the Masse is the sacrifice of the Churche, and propre to the new Testament I shal proue it you by the best argumentes that we haue in our Schole of diuinitye, that is to say, first by the institutiō of our Sauiour Chryst, then by the prophecye of Malachy the Prophete, thirdlye by the figure of Melchisedech in the olde lawe, and this shal I doe not expoundinge the scriptures after myne owne heade, but as they haue bene taken frō the beginning of the most auncient & Catholike fathers in alages.

This sacrifice was instituted by the commaundemete of CHRIST, saying to his Apostles, do this in my remē 1.Cor.11.

braunce.

Our newe men laugh at
where we saye, that this co
maundement of Chryste do
proue the oblation of the Sa
crament. But we pity theym
that sette soo lyghte by tha
they are bounden to beleue,
can not disproue, seming evi
dently not to regarde & weye
the facte of Chryste, and thei
obedience to his commaunde
ment.

When Chryste sayde, Do
this: by this woord (this) mu
nedes be vnderstande al tha
he did, concerning the institu
tion of this Sacrament. Le
vs nowe see what Chryst did

First he did consecrate his
pretiouse body and bloude by
blessing ỳ breade, saying, this

is

is my body, this is my blood for if this consecration be not comprehended under thys word (Hoc, this) then haue we no cō maundement nor authoritye to consecrate this sacramente and so should we be vsurpers to do that thinge we haue no warraunt to shewe for vs in holy scripture. But withoute doubte, this is so playne, that we nede saye no more of it, excepte we should vtterly deny this sacramēt, and the whole ministration of it, whyche (I thinke) no man dothe.

Secondarely Chryste dyd offre, that he dyd consecrate whych appeareth by these his woordes: This is my bodye, whyche is giuen for you. And although this oblation maye

be proued sufficientlye other
wise, yet to my simple iudge
ment ther semeth to be no
argument in this worde (datur
is giuen): for seyng the scrip
ture sayeth, it is giuen for vs
and not to vs, as Zwinglius and
our great Archbishoppe his
disciple wold haue it, we must
nedes vnderstande by (giuen
for vs (offered for vs, soo that
in this place and many other
to giue, is to offre.

And althoughe it bee true
that Christe was giuen and
offered for vs to ỳ father, vp
on the crosse ỳ next day folow
inge, yet because the worde
(datur) is in greke in al the Eua
gelistes, where it is expressed
in the present tense, and also
verye sentence is true for vs

sins

thine it is pronoũced, therfore me thinke I may certenly cõclude, because Chryste sayeth, *datur pro vobis*, is gyuen for you, that euen then in the supper tyme he offered his body for vs to his father.

Thirdly Chryst did deliuer to his disciples to bee eaten & dronken, that he hadde before consecrated and offered, and this appeareth by his wordes, Take, eate, and drynke ye al of this. The first and third which be the consecration & receauynge, be out of al controuersie confessed of all men. Mat. 26.

The second whyche is the oblation, is of late brought in question, whych I haue partly proued by ỹ playne words of scripture, as it semeth to me

me, so that I may wel re
thus: Chrystes action is our
instruction (I except his
derful wozkes and miracle
spectially when his comma
demēt is ioyned vnto it. For
Chryste in his supper offer
him selfe verely and really un
der the fozmes of breade and
wine after an impossible ma
ner, and commaunded vs to
doe the same, tyll hys seconde
comminge: me thynke therefoze, that the Masse wee doe and ought to do sacrifice, and offre Chryst vnto hys father, which oblation is the externall sacrifice of the Churche, and prozze to the new Testamente.

And foz further proue that Chryst offered him selfe in his

last

laſt ſupper, I ſhall alledge vn
to you the aucthoritie of the
Churche, and the conſente of
fathers in this poynt, whi-
che ought to ſuffiſe any Chri-
ſten man.

Irenæus wryteth in hys fourth booke, that Chriſt taking the creature of bread and giuing thankes ſayd. This is my bo dy, and lykewyſe confeſſynge the cuppe to be of hys bloude. *Irenæus.lib. 4.*

Noui teſtamẽti nouam docuit oblationem, quam Eccleſia ab Apoſtolis accipiens in uniuerſo mundo offert deo, de quo in duodecim Prophetis Malachias ſic præſignificauit, Non eſt mihi uoluntas in uobis. &c.

He taught the newe oblation of the newe teſtament, which oblation

oblation the Churche receiuing of the Apostles, doth offre to GOD throughout the whole worlde, whereof Malachye one of the twelue Prophetes did prophecye. I haue no wyll at pleasure in you.

What can be more playne then that Christ in his last supper in the ministration of his blessed sacrament dyd teache hys Apostles the newe oblation of the newe Testament, and hys Apostles taught the Churche the same that they receaued, and the Churche doth continually vse to offre the same to GOD in euery place.

Thys auctoritie the woordes beyng so manifest, and the authoz so aunciente and substantial

sanctiall, can not be anoyded with all their cauillations.

S. Cyprian also the blessed martyr wryteth thus. *Si Christus ſummus ſacerdos ſacrificiū eo D patri ipſe primus obtulit, & hoc fieri in ſui commemorationem præcipit, ut q; ille ſacerdos uice Chriſti uerè fūgitur, qui id quod Chriſtus fecit imitatur.* Cyprian. lib. epi. 3. If Christ the hyghe priest did hymself offre a sacrifice to God his father, and commaūded the same to be done in his remembraunce: verely that priest doth truly occupye the office of Chryste, that by imitation doth ẏ same thing that Chryst dyd.

This holy martyr teacheth vs

us, that Christe did fyrst o
hym selfe to hys father in
supper, and also commaũde
us to do the same. Wherby sh
any man doubte of that, th
in the beginning of ỹ chur
the holy martirs dydde, a
taught without all doubte

Hesichius. lib. 2. cap. 8 *Hesichius* also that flourysh
in the time of *Gratiane* the E
perour wryteth thus. *Pr*
figuratam ouem cœnans cum
postolis, postea suum obtul
crificiũ, & deinde sicut o
semetipsum occidit. Christ
hys supper dyd fyrst eate t
figuratyue lambe wyth h
Apostles, then he offered h
owne sacrifice, and after th
he kylled hym selfe like a la
By thys saying that chri
kylled

dyed hym selfe, is ment, that christ voluntarely dyd offer hym selfe to the death, suffring the Iewes to kyl hym whom he might haue withstanded: but to our purpose. It is plaine y beside the bloudye oblatyon vpon the crosse, & also beside the figuratiue oblatiō of him selfe in the paschal lābe, he also did offre hym selfe mistically in the celebration of the sacramente, whiche is the verye poynt that we goo aboute to proue, & is manifestly proued by this auncient author.

Damascen sayeth: *In nocte in qua seipsum obtulit, testamētū nouū disposuit.* In that nyght when he offered hym selfe, he dyd ordeyne and institute the new

Damascenus. lib. 4. cap. 14.

newe testamēt. Marke that he
saith, he offred him self in the
night. ꝓ oblation vpō ꝑ crosse
was in the midde day, which
is a distincte offeryng from
that in the night. And Theo-
phylactus saieth: *I unc immolauit se*
ipsū ex quo tradidit discipulis
corpus suum. It is manyfest
that then he offered him self
when he delyuered to his
disciples his bodye: teachyng
hys, that christ in his mistical
supper offered hym selfe to
hys father. To this Sayng
Augustine beareth witnesse,
wrytinge thus. *Vnde ipse do-*
minus etiam quos mundauit a
lepra, ad eadem sacramenta mit-
sit, ut offerrent pro se Sacrifi-
cium Sacerdotibus, quia nondum

Theophilactus in Matth. cap. 28.

August. d baptismo lib. 3. ca. 19.

tum eis successerat sacrificium quod ipse post in ecclesia voluit celebrari pro omnibus illis. For whiche cause oure lorde hym selfe sent theim whom he had made cleane from their lepre to the same sacramēts (of the olde Testamente) that they shoulde offre to the priestes a sacrifice for theym selfes, because as yet that sacrifyce did not succede to theym, whiche Christ woulde haue celebrate in his church in stede of al thē Way these wordes well, ye shall perceaue, that they can not be vnderstand of the sacrifice of Christ vpon the crosse, whych was but ones offered and cannot be continual celebrate and vsed of the church.

nor yet of ꝑ sacrifice of thākes giuing, which succedeth not the other, but was before & with the other: and therfore they proue playnly, that thys one sacrifice of the new testamēt ꝑ succedeth the multitude of the olde sacrifices, is onely the sacrifice of Christes body and blood in ꝑ blessed Masse whyche he hath ordeyned to be dayelye frequented in hys churche to the worldes ende.

What shuld I alledge moo authors? Wyll ye yet heare one of the eldest, I meane Dionisius Areopagita S. Paules scholer, and Bisshoppe of Athens, he wryteth thus: *Quocirca reuerenter simul & expontificali officio post sacras diuinorum ope-*

Dionisius Areop. speculi. cap. 3.

operum laudes, quòd hostiã salutarem (quæ supra ipsum est) litet, se excusat, ad ipsum primo decenter exclamans, tu dixisti, hoc facite in meam commemorationem. Wherfore the bishoppe reuerentlie and accordyng to his pastorall office, after the prayse and commendation of Gods woorks and benefytes, he dothe excuse hym selfe, that he doth take vppon hym to offre that sacrifice of our sauiour, which is farre aboue his degree and dignitye crying fyrst vnto hym decentlye.

Lorde thou dyddest commaunde, sayinge: Doe this in my remembraunce. If there were no moore but this one

authoryte, it were sufficient to proue, that the preest doth offre ỹ bodi of Christ, which is the sacrifice of oure Sauyour in the Masse, and that he offereth it by the expresse commaundemẽt of Christ, saying Do this in my remembrance & that he offereth that thyng, whyche is farre exceadyng his degree, whych can be nothynge elles but the bodye of Chryste.

Therfore leauyng for shortnes of tyme al other authorityes, whyche wythyn lyttle laboure I coulde bryuge in to this purpose, me thynke I maye well conclude, that the oblation of Chrystes bodye & bloude in the Masse is the very sacrifice of the Churche,

both

both bi ꝑ institution of Christ declared by his expresse commaundement, whych we are all bounden to obeie, and also by hys owne example in offeryng him selfe vnder the formes of breade and wine, whi the we prestes are bound̄e to folow, as the scripture which I haue alledged, doth euidēt ly proue, the true sense wherof is as is recyted not pryuate, proceading from myne owne brayne, but catholyke, confirmed by the cōsent of ꝑ church able to reproue and conuince any one manne, that hath no thing to saye to the contrary, but his bare naye.

Beside the institution which were sufficiente for this matter, seyng in the doctryne of

sayth, the proffe depẽdeth vp
the weight of one place, & not
vpon the numbre of mant: yet
I shall alledge vnto you the
prophecy of Malachye, wher
it is prophecyed beefore, that
God would refuse and reiect
the sacrifices of the Jewes, &
that he woulde call vnto his
grace and mercy the gentiles
in whose Church there shuld
be one pure and cleane sacri-
fice, succedinge al the other, &
offered in euery place, whiche
canne be none other but this
one pure sacrifice of Chrystes
body in the Masse. The place
is this. *Non est mihi uoluntas*
in uobis, & munus non suscipi-
am de manu uestra: ab ortu enim
solis usque ad occasum magnum

Malachias. 1.

est

est nomen meum in gentibus, & in omni loco sacrificabitur & offeretur nomini meo oblatio munda. I haue no wyll and pleasure in you, and I wyll receaue no offeringe or rewarde of your hande. For frō the risinge of the sunne to the settynge, my name is great amonges the gentiles, and in euerye place there shalbe sacrifice done, and a pure & cleane oblation shalbe offered to my name.

This place is very plaine for the detestynge of the Jewes, the reiectinge of their sacrifices, for the vocation of the gentiles, and for the pure and one singulare sacrifice, that amonges theim shall bee

offered to almyghtye God in
euerye place in stede of the o-
ther. This must nedes be the
sacrifice of the Masse, or elles
let them that say naye, shew
of what other ỳ place is mēc.
And in verye dede some have
bestowed all their wytte and
learninge, writinge and rea-
kynge thys place to make it
serue to some other sacrifice
beside the Masse, but it will
not be, the truth hath euer pe
nayled. Some haue drawen
it to ỳ spiritual inward sacri-
ces of good mens hartes: but
in ỳ vnderstanding thei be o-
uerthrowen, for the place spea-
keth precisely of one sacrifice, &
ỳ other spirituall sacrifices be
many and so many as ther be
heartes of good men so offer

them

theim. And yet speaketh also of one pure & cleane sacrifice, but al the righteousnes of mã is vnperfyte, vnpure, vnclean & compared to a fylthye cloth of a syckē woman, and it speaketh of such one pure sacrifice as should succede and follow in the place of the other sacrifyces of ꝑ Jewes, whych god reiecteth and abrogateth.

But the inwarde spirituall sacrifices of good mē haue ben offered & vsed before the law, in the law, & after the law, frō the time of Adā tyl the worldes ende. Wherefore it is not possible, that this place should be directly & only vnderstanded of the spirituall sacrifices. There be other also ꝑ waste it, & would haue it meane only

of

of the bloudi sacrifice of chris
vpon the crosse. But that can
not be, the wordes be so plain
to the contrari. For although
that be one and pure sacrifi
yet it was not offered in eue
ry place, as Malachye sayeth
it shal, and also it was offere
only among the Iewes vpon
the mounte of caluarie, whe
the Prophete sayeth, this sa
crifice he speaketh of, shall b
offered in euer place among
the gentyles.

Therfore to conclud, this
is a playne propheryе, decla
rynge the wil of God to ha
all the sacrifices of the Iewe
to ceasе, and in the church
his newe people the gentil
to haue this one pure sacrifi
of Christs bodye and blou

in the Masse to be frequented in euery place, wherwith he is wel pleased and contented.

And in this sense Irenæus taketh it, whose wordes in Latyn I alledged a lytle before that Christ confessinge ꝑ cup to be of hys blond, did teache the newe oblation of the new testament, which the churche receuing of the Apostles, offereth to God throughoute the worlde, of the whych Malachye one of the twelue Prophetes didde speake before. I haue no wyll nor pleasure in you, and so forth. As I haue recyted before, manifestly declarynge that the olde people shoulde cease to offre to God, and that the newe people shal offre vnto hym one pure sacrifyce

Irenæus. lib. 4. ca. 32.

erplice in euery place.

Chriſoſtome alſo ſayeth, *Et in omni loco ſacrificium offeretur nomini meo, et ſacrificiū purū.* *Vide quám luculēter quamq; dilucidè myſticā interpretatus eſt menſam, quæ eſt incruenta hoſtia.* And in euery place a ſacrifice ſhall be offered to my name, & that a pure ſacryfice. See howe euidently & howe playnly he doth interpret the myſticall table, which is the vnbloudi ſacrifice. I nede not to open this place any more, beinge ſo playne as it is.

Chriſoſt. in Pſal. 95

Saynte *Auguſtine* lykewyſe agaynſte the Iewes ſayeth thus. *Aperite oculos tandē cordis, quando, & undeſt ab oriente ſole*

Auguſt contra Iudæos.

sole usque ad occidentem nō in uno loco ut nobis fuit constitutum, sed in omni loco offerri sacrificium Christianorum, non cuilibet Deo, sed ei qui ista prædixit Deo Israell. Open youre eyes at last you Jewes, & see from the rising of the sunne to the setting not in one place as it was ordeined amoges you, but in euerye place to be offered the sacryfyce of Chrysten men not to euery God, but to him that prophecied these before the G O D of Israell.

The ipse sayinges he hath wyeynge vppon the .196. Psalme, and in hys boobe *contra aduersariū legis libri. ca. 20.* which I omit, lest I shuld be tedious

to

to you, and to curiouſe in ſo
playne a matter.

We haue hearde the thyng
proued by the Goſpell, by the
Prophet, now heare the pro
of the figure taken oute of the
lawe. The Pſalme ſayeth.

Pſal. 109. *Tu es ſacerdos in æternum, ſe*
cundum ordinem Melchiſedech
Thou art (meaning Chriſt)
prieſt after the ordre of Mel
chiſedech.

Melchiſedech was a prie
of the moſte hygheſt God, a
appeareth bothe by hys wo
des and factes, in that he bleſ
ſed Abraham, and alſo recei
ued tythes of hym, whoſe obla
tion was breade and wine
wherby he offered to God, mee
ting with Abraham comin
Gen. 14. from the ſpoyle of the kings

a

As for suche sondre questions, as some make for that the booke sayeth, *non obtulit sed protulit*, I lette passe, as thinges nothyng furtherynge their purpose, nor yet hynderynge ours.

This is playne by Saynte Paule, that euery Bysshoppe and preest is ordeined to offre sacrifice. If Christ were sayd to be a preest, and that after ordre of Melchisedech, as the Psalme, and S. Paul do witnes, then it must nedes folowe, that Christ hadde some thing to offre, whiche is nothynge but hymselfe, and to no creature but to god, whych he was hymselfe, seynge euery sacrifyce is that honoure

Heb. 8.

Psalm 109

M.ii. that

that is due only to God. And
that he offered hym selfe af-
ter the ordre of Melchisedech
which must be vnder the fo-
mes of breade and wyne. For
that was the ordre and ma-
ner of Melchisedech. Whe-
kynde of offerynge he neuer
made, excepte it were in hys
last supper, and for that cause
and reason we may conclude
that Christ in hys supper did
offre hym selfe to hys father
for vs, not by sheddyng of hys
bloude by death, which was
the ordre & maner of Aarons
offeryng, but wythoute shed-
dyng of hys bloude vnder the
fourmes of breade and wyne
which was the ordre of Mel-
chisedech.

And that thys is not my

priuate

priuate collectiō, but ꝑ minde of al the auncient fathers, I shall wyth your patience recite their sentences.

Saint Ciprian sayeth, *Quis maior Sacerdos Dei summi, quam Dominus noster Iesus christus qui sacrificium deo patri obtulit, & obtulit hoc idem quod Melchisedech, id est, panē & vinum, suum scilicet corpus & sanguinem.* Who is more the Priest of the hygheſt GOD then our Lord Iesus Christ who offered a Sacrifice to GOD the father, and offered the same that Melchysedech dyd, that is to say, bread and wine, that is to saie, his body and bloude.

Cyprian lib 2. epist. 3.

And a lytle after he sayeth: *qui est plenitudo veritatē prę figuratæ imaginis adimplent.* Christ which is the fulnes fulfilled the truth of this ymage that was figurate before.

By these places of Cyprian we learne, that Melchisedech & hys offeryng were figures of Christ, and his offering in his supper, and lyke as Melchisedech offered bread and wine, so Christ being the truth offered hys bodye and blonde under the formes of breade and wine. And lest any man shuld be offended with that Cipryan sayth, *hoc idem quod Melchisedech*, the same that Melchisedech. Heare what S. Hierom sayeth more playnly. *Quoma-*

Hierym. in Psal. 109.

do

do Melchisedech obtulit panē & uinum, sic & tu offeres corpus tuum & sanguinem, uerū panem & uerum uinum.

Lyke as Melchisedech offered breade and wyne: so thou shalte offre thy body & bloud, ỳ true bread & the true wine.

The other was the figuratiue breade and wyne, this is the true bread and wine, the trueth of that fygure, not the same in substaūce, but ỳ same in mystery.

The same S. *Hierome* amōg his epistles hathe an epistle of the godly matrone *Paula ad Marcellam* wherin be these wordes. *Recurre ad Genesim & Melchisedech regem Salem. Huius principē inuenies ciuitatis, qui* *Paula tpi. ad Marcellam.*

iam tunc in tipo Christi panem & uinum obtulit, et misterium Christianum in saluatoris sanguine & corpore dedicauit.

Returne (sayeth Paule) to the boke of Genesis & to Melchisedech the kinge of Salem, & thou shalt fynde the prynce of that city, whych euen then in the fygure of Chryste offered bread and wyne, and did dedicate the misterye or sacrament of the Christians in the blode and bodye of our sauiour.

Marke in thys most manifest place the oblation of the figure, whyche is breade and wyne, and the oblation of the trueth, whych is the mystery of vs Chrysten men, the body and bloude of our Sauioure

Chryst.

Christ.

Auoit is to be noted, what is meant bi this word (ordre) whythe S. Hierome expowndeth thus.

Hierō quest in Genesim

Mysterium nostrum in uerbo ordinis significauit, nequaquam per Aaron irrationabilibus uictimis immolādis, se oblato panem & uinum corpore et sanguine Domini Iesu.

By this worde (ordre) he did signifie and expresse oure misterye, not by offeryng of unreasonable and brute beastes as Aaron did, but by the oblation of breade and wyne, that is to saie, the body and blood of oure Lorde Jesus.

After this fathers mynde ordre is taken for the maner

of

of offeringe, not by shedder
of bloude, but by bloudeles
the offre Christes bodye and
bloude in oure misserye
Christes offeryng cõcerni
the substaunce of it was bo
one, but concerning the ord
and maner it was diuerse, b
pon the crosse after the ord
Aaron, in the supper after t
ordeyne of Melchisedech. Fo

Aaugust. in psal. 33.

S. *Augustine* sayeth: *Coram*
gno patris fuit, id est, Iudeor
mutauit ritum suum, quia
rat ibi sacrificium secundum or
dinẽ Aaron, & postea ipse d
corpore & sanguine suo mist
it sacrificium secundum ordi
Melchisedech. Before the kin
dome of hys father, that is to
say the Iewes, he chaunged
hys

his countenaunce, for there he was a sacrifice after the ordre of Aaron, and afterwarde he did institute the sacrifice of hys bodye and bloude, after the ordre of Melchisedech.

Marke the diuersitye and distinction of these two offerynges of Christe, not in substaunce but in ordre, that is to say, the maner, & that Christe did institute the sacrifice of his bodye and bloude to bee offered of vs after ye ordre of Melchisedech, whiche thynge he expresseth more playnly in an other booke expoundinge a place of Ecclesiastes.

Non est bonu homini nisi quod manducabit & bibet, sayinge thus, *Quid credibilius dicere*

August. de ciuit. dei li. 17. cap. 20.

intel

intelligitur, quàm quòd ad participationem mensæ huius pertinet, quã & sacerdos ipse mediator noui Testamẽti exhibet secundum ordinem Melchisedech de corpore & sanguine suo. Id enim sacrificium successit omnibus illis sacrificijs ueteris testamenti quæ immolabantur in umbra futuri. What is more credible we should thinke of this sentẽce by those wordes, then that it perteyneth to the participation of this table, wherin Christ himselfe a priest and mediatour of the newe Testamẽt Dothe exhibet after the order of Melchisedech of his bodie & bloude? For that sacrifyce did succede al the other sacrifyces of

of the olde Testamēt; which were offered in the shadowe of this to come.

What can be playner then this to shewe the figure of our mystery to be abrogated, and the trueth which is our sacrifice in the bodye and blonde of Christe in forme of breade and wyne to succede.

But to ende thys matter, beare one place playnest of all whyche Oecumenius hathe vpon this place of Sayncte Paule. *Tu es sacerdos in æternum. &c* in these wordes. *Significat sermo, quod non solum Christus obtulit incruentam hostiam (si quidem suū ipsius corpus obtulit) uerum etiam qui ab ipso fungen* Oecumenius in ca. ad Hebreos.

fungentur sacerdotio, quorum
Deus pōtifex esse dignatur et
sine sanguinis effusione offe
rent. Nam hoc significat (in æ
ternū). Neque enim de ea qua
semel á deo facta est oblatio, et
hostia dixisset in æternum, sed
respiciens ad presentes sacer
cos, per quos medios Christus
sacrificat & sacrificatur, qui
tiā in mystica cæna modum
lis tradidit huiusmodi sacrifi

The word meaneth, that not
only Christ offered an vnbloo
dy sacrifice, for he offered vp
owne body, but also that he
wolde the vnder hym ble
function of a preest whose
shop he doth vouchsafe to be
shall offre wythout shedding

of blonde. For that signifieth the word (euermore. For concerning that oblation and sacrifice, which was once made of God, he would neuer saye (euermore). But hauynge an eye to those priestes, that be now, by whose mediation Christ doth sacrifice and is sacrificed, who also in hys mysticall supper dyd by tradicion teach them the maner of such a sacrifyce.

This authoritie, yf it were any thing doubtful, I woulde stande in it to open such pointes, as were conteined therin but being soo manifeste as it is, it needeth no more, but to desire the hearer or reader to weye it. & he shall see this matter we goo aboute to proue,

sufficye

fully resolued. both by the
stitution of christ in hys last
supper, and also by the figu
of Melchisedech in the ol
lawe. Thys authorities
though there be manye mo
yet I thinke them sufficient
and I thinke therby the ma
ter sufficiently proued. Th
Scriptures there be thou
not so plaine, yet they cont
an argument to proue ꝑ la
as this of Saynt Paule.

1. Cor. 10. *potestis participes esse mens
domini et mēsæ dæmoniorū*

We cā not be partakers of
lordes table and the table
diuels. The word table he
is taken for the meate of
table. For men be not par
kers of the materiall bord
of the meate that is mante

vpon

vpon the boyd. Now a table of deuels is takeyne for that meat that is offered to Idols in which deuels dyd reigne, and therfore that meate was called in greke *Idolothyton*, meat offered to Idols. Nowe this is certeyn by al good lerning that in euery cõparison there must neades be a proporcion & similitude, wherin the thinges compared muste agree, thẽ wheras these two tables be compared in offeryng and eating, it must nedes folowe, that yf the table of deuels be a veri sacrifice made to deuels in dede, the table of oure lord likewise muste be a sacryfice, offered to our lorde in dede. And yf oure lordes table be a verye sacryfice made to hym

by

by vs, then haue we our pur-
pose proued and confessed.

The lyke argument may
be made of the word (aultare)
Heb.13. in S. Paule. *Habemus altare*
de quo edere non habẽt potestatem, qui tabernaculo deseruiunt
we haue an aultare, of whyche
they may not eate, that serue
the tabernacle.

If aultare and sacrifice
so annexed together, that
one can not be without the
ther, then when saynt Paul
sayeth, wee haue an aultare
speakynge also of the eatynge
of that aultare, he must nedes
meane the sacrifice made on
the aultare: so that ours Sa-
cramente before we eate is
also a sacrifice.

For to doth Theophilactus take this place, *Et nos inquit obseruationem habemus, haud tamē in esculentes hisce, sed in ara siue in hostia illa incruēta et corpori uitam elargiente.* And we also haue an obseruation, yet not in these common meates, but in our aultare or vnbloudye sacrifice, whiche giueth lyfe to oure bodyes. *Theophilactus. ca. 13. ad Hebreos*

Here we maye see, that hee meaneth by the aultar the vnbloudy sacrifice of Christes body, which beinge eaten of vs corporally in the Sacrament giueth lyfe to our bodyes.

Moreouer yf tyme would serue me, I could make an argument of Daniels Prophecye of the commynge of Anti-

Dan. 12.

christ because he saith, that in that tyme the continual sacrifyce shal be by Antichriste taken awaye, *per tempus, tempora, & dimidium temporis*, by space of three yeares and an halfe as many take it.

Whether thys shal be done al Christendome ouer at one tyme, or in euery particulare region at diuerse times, it is not certeynly knowen to vs, and therefore I will not certeynly determine it. But this is certeyne, that Antechriste can not take awaye the sacrifice of Christ vpon the crosse, which was but ones made, & shal neuer be iterate nor reiterate. Nor he can not take awaye the inward spirituall sacrifice of mans hearte, whyche

then

then shal flye the most of al in the elect. For why shuld they then flye to the mountaynes, (as the booke saieth) but that for the vehemencye of the persecution, they might more fervently do spiritual sacrifice to almyghtye God.

Therfore it foloweth that the sacrifice of Christen men is such an one, as may be taken away by Antichrist, whiche in my iudgment canne be nothinge els, but the sacrifice of the Masse, or elles let them tell, what other sacrifice it is beside the Masse.

Se le now, what Scriptures I haue brought to proue the oblation of Christes body in the Masse to be the sacrifice of the Church and newe

Testament, which hath bene assaulted many wayes of many men. But to the oppugnatiō of it they neuer yet to this houre alledged anye one direct scripture nor doctor, nor good reasō. They haue gone aboute it, and by tyrannye in some places they haue preuailed for a tyme, but alwayes truethe doughter of tyme hath ouercomed.

Some scriptures they abuse, what they be, ye shall here. They alledge sayne Paule to the Hebrewes. *Semel oblatus est ad multorum exhaurienda peccata.* Christ was ones offered to take away the sinnes of many. *Vnica oblatione consummauit in æternum sanctificatos.* With

Heb. 9. 10.

wyth one oblation he hathe perfited for euermore all that be sanctified. These bee the Scriptures they alledge against the Masse, and thei say Chrystes oblation is perfyte, no man can offre Chryste but himselfe, whych he dydde but ones, and neuer but ones, as though we shoulde saye, that Christ was crucified twise or often tymes.

To this obiectiō of theirs we aunswere that christ was neuer offered to the death for our redemptiō but ones, and yet otherwise was he offered many tymes, both of him selfe and of his creatures.

We reade in the Prophete Daniel, that aungels offered him in the syght of his father Dan. 7.

Luc.3. And also ỹ the blessed virgin his mother offered him at his purificatiō, of which offering

Bernard. Ser.3.de purificatione, S. Bernard sayth, *Ista oblatio fratres satis delicata uidetur, nec tantum sistitur domino, redimitur auibus & illico reportatur* This oblation brethren is very delicate, wher he is onely presented to our Lorde, redemed wyth birdes, and by and by brought home againe. And therefore wee aunswere them, that their argument is of no strength, to confute one truth by an other, when both mai be true, as to reason, christ was but ones offered vpon ỹ crosse, ergo he was not offered in the sacrament. And we tell them, that they donot con-

sider

ſidze howe Chryſte is offered
three wayes of hym ſelfe, and
alſo three wayes of man.
Firſt he offered hymſelfe vpō
the croſſe really and corporal-
lye as Iſayas ſayeth, *oblatus* Iſayc. 50.
eſt quia uoluit. This is mani-
feſt ynoughe. And here their
exclamatyons of ones ones
hath very good place.

Secondlye he offered hym
ſelfe ſyguratiuelye in the paſ-
chall lambe. For the ſcripture
ſaythe, the lambe was ſlayne Apo. 13.
frome the begynnynge of the
woꝛlde, and the fathers in the
olde law in al their ſacrifices
dyd offre Chryſte not in ſub-
ſtaunce, but in ſygure, and ſo
Chryſte offeryng the paſchall
lambe at hys ſupper, offered

him selfe in figure.

Thirdly Christ offereth him selfe in heauen really and is continuall, as the same chapter wherby thei bring against the Masse doth testifie. *Non in manu facta sancta Iesus introiuit, exemplaria uerorum, sed in ipsum cœlum ut appareat nunc vultui Dei pro nobis.* Iesus entered not into a temple made wyth mans hande a figure of the trueth, but into heauen that he might appeare now to the countenaunce of God for vs. Heb. 9.

What is this appearing in the syght of GOD for vs, but an offerynge of hym selfe for vs to pacify the angre of god wyth vs, to represente his

woundes

woundes and al that he suffered for vs, that we myghte be reconciled to God by him.

This is the true and perpetual oblation of Christe in cõparison of thys in heauen, ỳ bloudye oblacion vppon the crosse is but an ymage, as S. Ambrose sayeth: *Hic umbra, hic imago, illic ueritas, umbra in lege, imago in Euangelio, ueritas in cœlestibus: ante agnus offerebatur, uitulus, nunc Christus offertur sed offertur quasi homo quasi recipiens passionem, & offert se ipse quasi Sacerdos ut peccata nostra dimittat, hic in imagine, ibi in ueritate, ubi apud patrem pro nobis quasi aduocatus interuenit.* Ambrose. offi. lib. 1. cap. 48.

here (in this worlde) there
a shadowe, here there is
ymage, there (in heauen)
trueth, the shadowe in the
the ymage in the gospell,
trueth in heauen. Beefo
lambe and calfe were off
now Chryst is offered, bu
is offered as manne, and
ceauynge passion, and he
reth hymself as beyng a p
to take our sinnes awai, b
in ymage, there in true
where wyth the father as
aduocate he maketh incre
fyon for vs.

The same thynge he w
feth also vpon the. 28 Ps
Soo that it is verye pla
wythout al controuerly,
Chryste dothe offre hym
nowe moste perfectly in

ben for vs, beynge our aduo-
cate to the father face to face,
and as S. John sayeth. *Ipse* 1. John. 2.
est propitiatio pro peccatis no-
stris, he is a sacrifice propitia-
tory for oure sinnes, he saith
not he was, but is, and after
the most perfitest maner that
can be, in respect whereof the
very true and reall oblation
for oure redemption vpon the
crosse, is an image.

So that by thys wee see by
the playne Scrypture, that
Chryst offered hym selfe three
wayes, beside the oblation of
himselfe in his supper, whych
is the poynte we be aboute to
declare.

And euen soo is he offered
of manne three wayes lyke
wyse. Fyrste syguratiuely, in
the

the oblation of the olde Te-
ſtament.

When Abraham beyng
boune to offre his owne de-
ſonne, and by GOD'S p-
uition offered in hys ſted
ramme, and when Melch-
dech offered breade and w
and the Jewes the Paſch
lambe and their burnte o
rynges: what dyd they o
but Chryſte in fygure, wh
paſſyon thoſe offerynges d
ſygnifye: Whych offeryng
dydde of them ſelfe worke
thynge inwardlye, and th
fore were called *Iuſtitia car*
the ryghteweſnes of the fl
but by theym they dydde p
teſte their ſinne, and declar
their faythe, of whome th
looked to haue remyſſion.

Secondlye

Secondly we offre Christ
misticallye in oure Daylye sa-
crifice of the Masse, where
Christe is by hys omnipotent
power presented to vs in the
Sacramente, and of vs a-
gayne represented to his and
our father, and his passyon re-
newed, not by sufferynge of
death againe, but after an vn
bloudye maner, not for hys
ende, that we shoulde therby
deserue remission of oure sy-
nes, but that by our fayth, de-
uotion, and thys representa-
tion of hys passion we mooste
humblye praye almyghtye
GOD to applye vnto vs by
Christe that remission, which
was purchased and deserued
by his passion before.

The ende of these two sa-

crifi-

crifices vppon the crosse and
vppon the aultare, is all one
in substaunce, but the man
is diuers, and the ende is di-
uerse, that by thys meanes
(as christe him selfe hathe in-
stituted) we myght celebrate
and make commemoration of
his passion. This is onely the
sacrifice of the prieste by ghos-
lyche ministracion, but ghost-
ly and in affection it is the sa-
crifice of the whole Church,
which euerye membre of the
Churche dothe vse and fre-
quente, and no man dothe im-
pugne it, but he that profa-
seth open warre agaynst the
churche.

Thirdlye christ is offered of
man spiritually only by the me-
ditation of our minde, when

we

wythinke and remembre his
passion, and in oure deuoute
prayer beseche god to shewe
vs mercy for it.

Thus euerye Chrysten
manne and womanne, in all
places and tymes vppon the
vttrare of hys owne hearte
oughte to offre Chryste vnto
the father, after whiche sorte
of spirituall oblation we be
all both menne and women,
prieste and kynges beynge
as Sayute Peter sayeth.

Sacerdotium sanctum, offerentes spirituales hostias acceptabiles Deo per Iesum Christum. In holye Priesthoode offerynge spirituall Sacrifices, acceptable to GOD by Iesus Chryste. 1. Pet. 2.

Nowe

Nowe considerynge these
thre wayes, shall it be a good
argumente, to inculcate one
waye, and to reiecte the rest?
To alledge one membre of a
diuision, to the reiection of
the other? This is the pecu-
liar maner of the heretikes
the enemies of Christ, as they
dyd in the matter of the Sa-
crament, by the spirituall eat-
tyng of Christ to confute and
reiect the realle and corporall
eatyng of Christes body in
the Sacrament.

Suche shiftes and fonde
argumentes they haue to pro-
duce the vnlearned wyth
whiche when they be espied
and detected their appearaunce
they be deuylishe and pesti-
ciouse sophistrye.

Fyue

Furthermore yf anye man as yet doeth stande in doubt whether men lawfullye offre Christ to the father or no: let hym call to remembraunce what I haue sayd before out of *Dionisius Areopagita*, where the bysshoppe (as he sayeth) doeth execute hym selfe that he offereth the host of our saluacion, alledgyng that Christ did so continuaunce to be done, sayinge vnto this in my remembraunce.

Dionisius Areopa. Speculat. cap. 3.

Lette hym also remember the sayinge of the councell at Nice, that the lambe of God that taketh away the synnes of the worlde, is offered of the preistes not after a bloudye maner.

Concilium Nicenum.

Saynt Augustine sayeth

S.i Per

August de ciuit libro. 20. cap. 20.

Per hoc sacrificium (in forme seruile) et sacerdos est, ipse offerens, ipse et oblatio, cuius rei sacramentum quotidianum esse uoluit ecclesiae sacrificium, cum ipsius corporis ipse sit caput, et ipsius capitis ipsa sit corpus: ipsa per ipsum quam ipse per ipsam suetus offerri. By this sacrifice, in the forme of a seruaunte) Christe is a priest, bothe offerer and the oblation, of whose the oblacion he woulde the daylye sacrifice of the Churche woulde be a sacrauente, and seruinge he is the heade of the body, and the churche is the body of that head, as well the churche by Christe, as Christe by the churche is accustomed

to be offered.

A notable place resoluynge diuers doubtes, declarynge that the dayly sacrifice of the churche whych is the masse, is a sacramente of Chrystes passion representing the same, and further that Chryst offerynge hym selfe vppon the crosse dyd also in hym selfe offer hys mystycall bodye the Churche, and thirdelye that the churche Chrystes bodye not onely once or twyse, but is accustomed to offer Chryst her head to god in her dayly sacrifyce.

Heare yet a place of Saint Augustine as playne as this. *Hebrei in victimis pecorũ prophetiã celebrabant futuræ ui-*

Augustī contra. Faustũ lib. 20. cap. 18.

Aimæ quam Christus obtul
unde iam Christiani perac
eiusdem sacrificij, memoriã ce
lebrant, sacro-sancta oblatio
& perticipatione corporis &
sanguinis Christi. The Je
wes in their sacrifices of be
stes, did celebrate the propy
cye of the sacrypyce to co
which Chyist offered. Th
chyisten men nowe doe ce
brate the memorie of ꝑ sa
sacrifice of Chyist that is p
by the moste holye obla
and perticipation of Chyis
bodye and bloude.

Marke nowe that be sai
chyisten men celebrate the
morye of Chyistes passyon,
wherwithal, euen by the o
feryng of the same body tha
suffered

suffered passyon. I nede saye no more for thys poynte, that men do and did vse frome the beginninge, to offer Christe to the father.

They saye the sacrifice of the Masse diminisheth and taketh awaye the glorye of christe, they saye so, but proue it not.

But in very dede, nothyng doth more set forth the glorye of Christ, & his true honoure the honour of god is considered two wayes, inwardlye by faythe outwardlye by exterial adoration, which in Englyshe signifieth the honor that is due onelye to God and to no creature; in the worke of faythe and sacrifice is a kynd of godlye honoure as

August. contra. Faustū. lib. 20. cap. 21.

Wayned Augustyne sayeth: *Sed hunc cultum latriæ proprie* ner oblatio sacrificij. &c. This godlye honoure called *Latria*, the oblation of sacrifice doeth pertayne, and for that cause it is called Idolatrye if ani sacrifice be done to false goddes, & therfore we do sacrifice neyther to martir nor yet to an angell, but onelye to god.

Faythe ought to be vnfayned and alle kynde and then is true honour. For he that offereth in faythe, & fayneth to haue fayth doeth not exhibite honour and reuerence due to God.

Agayne he that hathe true faythe, but yet deade for lacke of charitye: he greatly reuerence to god, but not perfect

and

and therefore not pleasaunte to god, because he honoureth god wyth his vnderstanding but not with his affection.

Yet that hathe true and lyuely fayth he honoureth & worshyppeth God in spirite and trueth.

The eternal and outwarde honoure proceedeth from the inwarde honoure, and is the profession of fayth and dede of the woorke of fayth outwardly declared. And whereas sacrifice is the speciall and chiefest adoration that canne bee, therefore thys sacrifice of Christes owne body & blonde in the masse beynge institute of Christ by his owne expresse commaundement (as I haue shewed alreadye) doth not

only not diminishe & glory of God, but is the verye highest honoure of God that manne cannis giue.

They saye it is a derogation of the passion of Christe but it is not soo good people for the sacrifice of the masse doeth ascribe altogether to Christe, for it is the passion of Christe.

Understande wel what I saye, & iudge not till ye heare what I meane.

Cyprian. lib 2. Epist. 3.

Sayntt Cyprayne sayeth *Passio dominj sacrificium est quod offerimus.* That sacrifice which we offre is the passion of Christe. Sayntt Augustyne beleeueth also, playnelye sayenge it, in these wordes.

Voca-

Vocatur ipsa immolatio carnis quæ sacerdotis manibus fit, Christi passio mors crucifixio, nō rei veritate, sed significante mysterio. The oblacion of Christes flesh which is made in the handes of the preste, is called Christes passion, death and crucifyinge, not by the trueth of the thinge, but by the mysterye signifyinge. As though he should saye, it is called Christes passiō, not for that Christ in deede dede suffreth passion agayne, but for that in mysterye it vnto vs presenteth, and signifieth his passion agayne.

August. the sentences of prosper.

For while that we haue no mo but one thinge of our sal-

deryte god for all hys benefi-
tes, as the Psalme sayeth:
Quid retribuam domino pro
Psal. 115 *omnibus quæ retribuit mihi.*
what shal I geue to God a-
gaine, for all þ he haue geue to
me? wer maye do euen as the
Psalme bothe answere. *Calicem*
salutaris accipiã, & nomẽ
domini invocabo. I shal take the
cuppe of our saluacion and
upon the name of our
I shal take his passion
warings to God the fathe
might deserue pardon
the deth of his
blood sacrifice ones made
on ye crosse, & now by the
communication receiued
maye do ye like vnto
fruites of his passion

For S. Augustine sayeth:

Ex ipsis reliquijs cogitationis, id est, ex ipsa memoria quotidie sic nobis immolatur, quasi quotidie nos mouet, qui prima sua gratia nos innouauit. Of the leauinges of oure cogitation, that is to saye, of this bye memorye and commemoration, Chryst is so dayly offered of vs, as he doeth make vs newe meme dayly, wherby by hys fierie grace (in baptisme) did ones make vs newe. August. in Psal. 77.

See how we offer Chryst dayly in commemoration and what benefyte of innouation we receyue therby.

Chrysostome also sayeth: *Non aquam de hoc nobis fons largitur, sed sanguinem nutrit.* Chrysost. ad Pop. Hom. 17.

qui

quiquaq; ad monitu dominic
testimonium sumitur nobis re
men causa sit uitæ. Christ out
of thys fountayne (of the chu
lyce) geueth vnto vs not wa
ter, but liuely bloude, wherei
although it bee receaued fo
the Testymonye of Christs
deathe, yet to vs it is made
cause of lyfe.

Is not this to haue fruyt
of christes passion applyed v
to vs, when wee receaue it
by receauyng of that whych
is offered in commemoration
of christes death.

S. Gregorye sayeth. Quot
ei hostiam suæ passionis o
mus, totiey nobis ad absolu
onem nostram passionem illi
reparamus. As often as we

Gregor. lib. 37.

fee

ser to hym the hoste of sacry-
fice of his passion, so often we
renewe and repayre hys pas-
sion to vs for oure absolucion
and perfection. And in ano-
ther place he sayeth. *Hæc*
nuclima singulariter ab æter-
no interitu animã saluat, quæ
illam nobis mortem unigeniti
per mysterium reparat. Thys
sacrifice doeth singularelye
saue the soule from eternall
destruction, whych by mysteri-
ye renueth to vs the deathe
of gods only begotten sonne.
By these authorities yet se,
that the sacrifice of the masse
doeth nothing derogate frõ
the passion of Christ but most
of all doeth exalte it, repay-
ryng and renewyng it for

Grego. dia-
logo. libr. 4.
cap. 58.

ys in the sygnte of the father
that we thereby maye be re
newed in grace, and receyue
life, perfection, and saluat io

Furthermoze they saye
make our own wozkes (me
nynge the masse) a sauyou
beside Christe, whiche is no
thing so, but by this sacrifi
of the masse, we declare, tha
we beleue there is no saluat
but onely Christ.

For what doe wee in th
masse, we offelle our synne
our vnwoorthynesse, our vn
kindnes, our manifold tran
gressions of hys eternal law
we graunt that we be not a
ble to satisfie for the least o
fense we haue done, therfor
we runne to his passion, whi
he after this sorte as he h

ozday

ordayned the remem-
brance present. We beseech you of the
mercifull father, to loke vpon
Christes merites, and to par-
done our offences: to loke vp-
on Christes passion, and to re-
ceiue our affection.

We knowledge that what
soeuer we haue done is vn-
parfite and vnpure, and as it
is our worke, doeth more of-
fende his maiestie then pleas
hym therfore we offre vnto
hym his welbeloued sonne
Jesus, in whome we know
he is well pleased, most hum-
bly prayinge hym to accepte
him, for vs in whom only we
truste, accomptynge hym all
our righteousnes, by whome
only we receyue hope of sal-
uation. And therefore in the

ende

ende of the canon of the
we saye thus.
Non æstimator meriti sed
nie quæsumus largitor ad
te per Christum dominum
strum. O Lorde we be
chee to admitte vs into
company of thy saynctes
wayinge oure merytes
graunteynge vs pardon
Chryst oure Lorde.

Also whatsoeuer thyn
we lacke, all plagues all
foztunes, all aduersitie
ghostly and temporall, we
quire to be releaſed of the
not thzough our worthy
but for the merites of Chr
ſtes paſſyon.

Conſider al this good
ple, and ſee whether in

doinge we make our hoopes a newe sauiour beside christ or no. We beleue also that our prayer is of more efficacie and strengthe in the presence of Christ in the time of the sacrifice, then at anye other tyme. For so sayeth S. Cyprian. *In huius corporis presentia non superuacue mendicant lachrimæ ueniam, nec unquam patitur contriti cordis holocaustum repulsam.* In the presence of this body, the teares of a maime doeth not begge forgeuenesse in vayne, nor the sacrifyce of a contrite hearte doeth neuer suffer repulse. And as Chrisostome sayeth. *In illa hora dum mors illa perficitur, et*

Cyprian de cena.

Chrisost. in act. hom. 3.

horrendum sacrificium, quis fodente rege, quæcũq; noluerit perficies. In that houre wyll es that Christes death is ce lebrate and hys fearefull sacri fice euen as the kynge wer sittinge vppon hys mercy seate whatsoeuer thou wylt thou shalt bryng to passe.

Chrisost. ad philip Hom. 3.

Stante siquidem uniuersõ po lo, manus in cælum extendente, cæta. item sacerdotali, uere dõq; posito sacrificio, quomodo deum non placaremus pro ip orantes? For when al the peo ple standeth holdyng vp their handes to heauen, and the companye of the preistes in wyte, and the fearefull and ho norable sacrifice is vpon the

auter, howe shal not we mi-
rigate god prayinge for the.
And therfore specially then
in the masse tyme, we praye
for the whole churche, for all
princes and hyghe powers,
for al bysshoppes and pastors,
for ourselues, our frendes,
and all that be presente, for
peace, for plentye, for all that
we haue neede vpon. as Chry-
sostome writeth: *In manibus*
est hostia, adsunt angely, ad-
sunt archãgeli, adest filius dei,
cum tanta horrore astent om-
nes, astent illi clamentes omni-
bus silentibus, putas temere hec
fieri? ergo et alia temere & que
pro ecclesia pro sacerdotibus
offeruntur, & que pro plenitu-

Chrisost. in acta. Hom. 21.

dine acubertate abſit. The
hoſt of oure ſacrifice is in the
prieſtes handes, the aungels
be preſent, the archangels be
preſente the ſonne of God is
preſent. When all men ſtande
with ſuch tremblynge, when
the angels ſtād cryyng the
thet holding their peace, do
thou thynke theſe thynges
are done in vayne? Then the
other alſo be done in vayne
bothe that be offered for the
churche, for the preyſtes, and
alſo for plentye and aboun-
daunce: god forbydde.

One notable place of Chry-
ſoſtome I thinke yet expedy-
ent to rehearſe vnto you con-
cernynge thys matter.

Vt homines ramos olearum &

rentes mouere reges consueue-
runt, eoq; arboris genere miseri-
cordiam commemorant & hu-
manitatem: sic angeli tunc pro
ramis oleaginis corpus domini
ipsum protendentes, rogant pro
genere humano, quasi dicant,
pro his domine rogamus quos
tu adeo dilexisti, ut pro eorum
salute mortem obires animam
cruce efflares, pro his supplica-
mus pro quibus ipse tuū largi-
tus es sanguinem, pro his ora-
mus pro quibus corpus hoc im-
molasti. Lyke as menne bea-
rynge braunches of Olyue
trees, are wonte to moue kin
ges to compassyon and wyth
that kynde of tre do put them

Christe de incom. dei natu.

...in remembraunce of mercye
...and pitye: euen so the angels
...even (in the sacrifice tyme) in
...steade of Dyue brauches,
...holdynge for the the bodye of
...Chryst pray for mankind, as
...sayinge thus: Lord we praye
...for them whome thou hast so
...loued, that for theyr saluacio
...thou hast suffered death and
...spent thy lyfe vpon the crosse
...we make supplicatio for them
...for whome thou haste geuen
...thy bloude, for them we praye
...for whome thou haste offered
...this same verye bodye.

Nowe considerynge this
...felowe shyppe wyth angelles,
...this humility of man, this pu
...cifynge of God, this efficacye
...of prayer for the sacrifice take
...thys knowledgynge of our

...vn-

vnworthynes this our onlye trust in the passion of Christ: can any manne justly burden vs that we make our workes a new sauiour beside Christ, furthermoore, beside prayinge for those thynges wee lacke, we also by this sacrifice geue thankes for our redemption, for the hope of our health and saluation, & for al Gods gyftes not onely in our wordes, but also in deade: the verye oblacyon it selfe is a realle geuynge of thankes to God, as Chrysostome sayeth.

Quod erat apud eum omnibus preciosius, unigenitum pro nobis filiũ dedit, & cum essemus inimici, nec dedit solum, sed et nostram mensam fecit illum, Chrisost. in Ho. M. 26.

omnia facies ipse pro nobis, & donãdo uidelicet & gratiarum actores ipsa donorum suorum ubertate faciendo. &c.

That thynge that was vnto him moste perfoule of all, by onelye sonne he hathe geuen for vs, euen when we were his enemyes, and not onelye hathe geuen hym for vs, but also hathe made hym oure table, doynge hym selfe al thinges for vs, both rewardinge vs, and also wyth the plentye of his gyftes makynge vs geuers of thankes, and because man in manye thinges is vnthankefull to GOD, he in all thynges taketh vppon hym oure person, & supplyeth that we ought to do, and euen by

this

the verye nature, of the sacrifice whyche is his bodie, stirreth vs to continuall geuinge of thankes for all hys benefytes, so that our sacrifice, being Chrystes bodye is both a singular gifte of god, and also is a real geuinge of thankes for all his other gyftes.

By this it maie ētlye appeareth that nothinge doth more exercise our fayth in ꝑ knowledge of oure selues & god, nothinge doeth more encrease our charitye & hope in ꝑ mercye of God, then the masse. Where (as Job was wont to doe for his children) ꝑ churche of god our mother, being carefull for al her chyldren left any of thē by negligēce, infirmitie or wylfulnes, haue offended,

dayly prayeth and maketh
trifice for the, & by that mo
acceptable sacrifice of her
bandes bodie & bloude do
mitigate almyghty god, do
multiplye & distributeth bo
Nothyng more setteth for
the benefite of Christ, becau
in thys sacrifyce of the mas
we protest to haue al thinge
by Chryst, redemption, rem
sion, sanctification and salu
tion, and doe alike and begg
of God al goodnes by Chr
knowledginge that we ha
nothinge to set agaynste
wrathe of God but the pas
on of chryst, wherch after th
maner, by thys solemne re
sentacion as Chrift hath ins
tuted, we dayly renewe, t
might be cõtinually rele

by

by mystery that ones was of
fered for vniuersall ransome, that
because the effecte of this re-
dēption craueth not, but is to
euery one in hys time applied
bi cōtinual succession, so also
the sacrifice of this redēption
shoulde neuer cease, but be al-
wayes to all men presente in
grace, and alwayes lyue in
perpetual memorye.

The other obiections I wyll
but shortly touche, for they be
of no strength nor auctority
one is this. There is no men-
tion nor in the worde of any
oblation in the supper, ergo
Chryst made no oblation ther
a goodly reason. So there is
no mention made neyther of
Chrystes owne mouth nor of
any the euangelistes conferr-

ring

ming the oblacion of ꝑ paſche
lambe, yet we knowe moſt ce
tenlye by the olde teſtament
that the paſchall lambe was
neuer eaten but it was offe
red before, whych we are ſur
chryſte did obſerue literally
tyll the trueth of that figur
were eſtabliſhed. And alſo
what is moore ſure then tha
Chryſt offered hymſelfe vpon
the croſſe, and yet neyther
Chryſtes owne wordes, no
any of the foure euangeliſte
wrytinge the ſtory of the paſ
ſyon, make anye mention in
playne and expreſſe termes
of oblation or offerynge:
Though we knowe it by other
ſcrypture ſufficyentelye. Bu
their collection is all falſe, tha
ſhuld haue concluded thus: ſe

ge if ther any oblatiõ, it is re-
all & not vocalle, & doo it is in
dede, & therfore Christ sayed:
Hoc facite, do this, as ye se me
doe. But in the forme of ours
masse, there be expresse wor-
des of offering, for ꝑ rude & ig
norant, & for ꝑ euidence of ꝑ
trueth. *Vnde & memores nos*
domini &c. wherfore we thy
seruauntes & people beynge
mindfull of thy sonne Christ
our lord, of his blessed passion
resurrection & glorious ascen
tion, do offer to thy moste ex-
cellent maiestie of thy remar-
des & gifftes, this pure sacry-
fice, this holy & vndefiled sa-
crifice, the holy bread of euer-
lastyng life, & the cup of per-
petual saluation.

Luce. 22.

There be also other wor-

des

deg of oblatiō folowing the
wordes S. Basyll hath the
Chrysostome, S. Ambro
the generall counsell hold
at Epheus, the latest of the
was. M. CCC. yeares ag
that it might appeare that
is not newlye brought in,
they wold slaunder it, but
most auncient thing in all
masse. Thetreason also the
It is a commemoratiō, er
no sacrifice, as who saye
paschal lābe being the figu
of this, was not bothe a co
memoration & a sacrifice.
the lambe was instituted
be offered for a memorie o
delyueraunce of the Jew
from the swearde of the
gel that smote the first beg
gen of the Egyptians, & the

fore

bye ye Iewes kepe still ye wordes
of offeryng the lambe, for a fu-
ture for them & their children
for euermore. Euen so the
lambe of God that lyeth vp-
on the table of our aultar is a
sacrifice offered of vs in com-
memoration of oure deliue-
raunce from the deuyll by the
death of Christe. In the olde
testament the first lambe offe-
red before their deliuery, and
the lambe wherby he was offe-
red euery yeare after in me-
mory of the same deliuerye,
were verye all lambes in
dede of one nature and condi-
tion: euen so the lambe of god
beinge Christ, which Christ
him self offered in his supper,
there instituting before his
death, what we should conti-

do after his death, & that
of god, which we offer no
in memorie of owre De
sacrifice, be very real
god in dede, & yet not dy
in numbre as the other be
but al one in numbre, natu
condicion and dignitie.

Chrisost. hom. 17. ad Hebre.

As Chrisostome saie the
offre daily in comemoratio
his death, & ỹ sacrifice is o
not many. For we do not
fer one lamb now, to mor
another, but alwayes the
ry same, or els because it is
fered in many places, is the
many Christes? Nay for
but one Christ euerye whe
here ful christ, and there fu
christ, one body. And so for

The lyke argumente
make agaynst ỹ real pres

of gilt

I

ſyſt is a ſygne, ergo not the thynge wherof it is a ſygne. The folyſhnes of thys reaſon euery baker can well wholeſerueth one loofe vpon hys ſtall to ſygnifye there is breade to ſell within hys houſe. Why then loſe is both a ſygne of breade to be ſold, and alſo is very breade to be ſolde in deſſe of the ſame bakyng the other is. Euen ſo the body of Chriſt in the Sacrament is Chriſtes very body in dede, and alſo a ſygne of the ſame bodye, as Sayncte Auguſtine ſayeth. *Carne & ſanguine utroque inuiſibili, ſpiritu ali, intelligibili, ſignatur uiſibile Domini noſtri Ieſu Chriſti corpus & palpabile, plenū gratiæ omnium: diuinitatis & diuinæ* *Auguſt. lib. Sent. Proſperi.*

maiestate By the sielde of
bloude of oure Lorde Jesu
Christ, both beynge (in the
crament) inuisible, spirituall
intelligible, is signified the
sible body of Christ, and palp
ble, ful of the greate of all ve
tues, and of the goodlye ma
ne. And euen so likewise
cy Christ is offered in the
sterye in signe and remem
ration of hym self offered
the crosse. as S. Augustine saith

Augusty. contra Faustum. li, 20 cap. 18.

Christiani iam peracti sacrificij memoriā celebrāt sacro sancta oblatione & participatione corporis & sanguinis Christi.

Christen menne now do cele
brate a memorye of Christes
sacrifice alreadye past by the
most holy oblation and parti-

cipati

tipation of Chriſtes bodi and
blonde. The like ſaying hath
S. Gregory & diuerſe auctours
whych I omitte to rehearſe,
becauſe the tyme is paſt.

Gregorius.
Hom. 22.

They ſay, that neyther the
Apoſtles nor none in theyr
tyme dyd offre Chriſtes body
in ſacrifice. And yet I haue
ſhewed you before, that *Dionyſius Areopagita* S. Paules diſciple
(of whome mention is made
in the. 17. chapiter of the Actes of the Apoſtles) did offre
the ſacrifice of Chriſtes body
alledgyng Chriſtes commaũ
dement for his warraunt.

Irenæus that lyued within fifty yeare of ſaynt John the
Euangeliſt and *Policarpus* ſcholer doth make mentiõ of thys
offeryng ſayinge, *Eccleſiæ ob*

Ireneus. lib 4. cap. 34. *latio quam Dominus docuit offerri in uniuerso mundo, purum sacrificium reputatum est apud Deum, & acceptum est ei.*

The oblation of the Churche which our Lord taught to be offered in ỳ whole worlde, is reputed of God a pure sacrifice and acceptable to hym.

And in the same chapyter confutynge them that denied the immortalitie of the flesh, by this reason that our flesh, was nourished with Christes flesh to eternall lyfe, concludeth thus. *Aut sententiam mutent, aut abstineant offerendo quæ prædicta sunt,* Eyther let them chaunge their opinion, or elles abstein from offering the same bodye and bloude of

Chryste

Chryst we spake of. Also the generall councell of Constantinople sayth, that sayncte James dyd wryte the forme of a Masse. I omytte the Latyne, the wordes in Englyshe be thus faythfullye translate. Sayncte James bycause to Chryst our God accordynge to the flesshe, to whome the churche of Hierusalē was first cōmitted, & Eusebius which was Bysshop of Cesarea, whose fame is knowen throughout the worlde, which delyuered in wrytynge the mysticall celebration of ỹ sacrifices, haue declared that the cuppe in our holie ministerye oughte to be of water and wyne mengled. And the holye fathers that were assembled at Carthage.

Concilium Constantinopoliyanū in trullo. ca 32.

haue thus leste in writyng, that in the sacrifices nothing els be offered, but the body & bloude of our Lorde, as oure Lord him selfe hath ordeyned & so for the. I neuer redde S. Iames his booke my self, nor I thinke it be not now to be had, but I set you so much, as I know, that S. James did forme the forme of a masse, as S. Basil did (which we haue in greke now). If this greate and learned generall counsell doth truelye repoute, as I beleue doth. Let no man therefore beleue them that saye, the Apostles did not sacrifice our selues, nay none in their time except they can proue the contrary, whych they shal neuer doe.

There

There be other some, that wyl graunte the sacrifice, but denye that it is propitiatory for the synnes of the quycke and the deade. And therefore they disalow the last sentence of the Masse: where the priest sayeth, graunt good lord that this sacrifice whych I haue offered to thy diuine maiesty, be propitiable or a meane to obteyne mercie, to me, & to al, for whome I haue offered it. And surely there be moste lothy of al, for yf it be a sacrifice it must nedes be a propitiatory sacrifice taking (propitiatory as it ought to be take, not cõtounding ye meaninge of it by sophistrye, but vnderstandinge the diuerse acceptiõ of ye word: but there me daily, & so

the people with amphibologies and doubtfull sayinges. Distinctyons they admit none nor can not abide to haue the matter opened, and with a confuse generall saying iclaw der the churche.

Thys is their priuate sophistrye, and yet they call other men sophisters, that detect & open their collusions, that diuide the sentence, that men might see, howe it is true, and howe it is falle. For example. They cry out of this, that we saye, the Masse is a sacrifyce propitiatorye. By the worde (Masse) maye be vnderstanded two thynges, the thynge it selfe that is offered, and the acte of the priest in offering of it. If ye take it for the thynge

offered

offered, which is the body of Christ, who can deny but that the body of Christ is a sacrifice propitiatory, seing sayntes Iohn saieth, he is the propitiation for our synnes, & not ours only, but also for the synnes of the whole world? Where is then the propitiation for our synnes, ever was and ever shal be, and never ceaseth to be, till our synnes be ended, and death the last enemie be overcomed in us by his mistical body, and as Oecumenius saieth, *Corpus Christi est propitiatorium nostrarum iniquitatum.* Where of christ is the propitiation for our iniquityes.

Oecumenius in ca. 3. ad Romanos

But if by the word (Masse) be vnderstanded the act of the priest, and the vse of the sacrament (as they would have it) then it is not propitiatory in

that begge of propitiation for
Christes bodye is but alone
other sorte. And therefore
must diuide this woord (pro
piatorye) whyche is taken
wayes also. First for that
worthely deserueth mercy
Gods handes, and so the
the priestes in offeryng, is
propitiatorye, of it selfe dese
ning mercye, as Christ dot
Nexte for that prouoketh
God to gyue mercye and
mission, alreadye deserued
Christ. And so the oblation
the priestes is propiciatorye,
unge and prouokinge god
applye hys mercy vnto vs.
So Iaspet is a sacrifice
synnes. as Sapncte Iames
sayth, *Oratio fidei saluabit*
Iac. 5. *firmum, & si in peccatis fit*

mittentur ei. The prophete
sayethe that saue the liuinge, and
yf hys be in synne, they shall bee
remitted vnto hym. And christ
taughte vs to praye thus, forgyue
vs our trespasses, as we
forgiue theim that trespase a- Matth. 6. 7.
gaynste vs. And also promi-
sed to giue vs, that we aske in
CHRISTES name.

Then ye see, that prayer
beynge a sacrifyce is a pro-
uocation of GOD, and a
meane to attayne remyssyon
of ourre synnes, and therefore
maye be well called propitia-
torye.

So is a contryte hearte a Psalm. 50.
Sacrifyce propitiatorye and
almose, as appeared by the fo-
ri of the Ministres & of Dauid
ell. For all good workes yt we
do, both

with fastinge, prayer, almose, forgiuinge of my neighboure is done for this ende, to mitigate gods angre against our synnes, and to procure hym to haue mercye of vs for thyne owne merytes.

Euen so the Masse (takinge it for the act of the preest) is a sacrifice propitiatori for synne: which I shal proue vnto you by the holy fathers. *Origen* writeth thus. *Si referatur hæc ad mysterij magnitudinem, inuenies commemorationem istam habere ingentem repropitiationis effectum. Si redeas ad illum panem propitiationis, quē proposuit Deus propitiationē per fidem in sanguine eius: & si respicias ad illam commemorationē*

Origen. in Leuit. hom 23.

de qua dicit dominus hoc facite in meam commemorationē, inuenies quod ista est commemoratio sola quæ propitium faciat Deum. If these be referred to the greatnes of our mystery, thou shalt finde that this cōmemoration hath a greate effect of propitiation. If ye returne to that breade of propitiation, which God hath sette for a propitiation by faythe in hys bloude; and yf ye looke to that commemoration, of whyche our Lorde sayd. Do this in commemoratiō of me: thou shalt tynde, that thys is the only commemoratiō that maketh God mercyfull.

Doth not sayntc Cyprian call the sacrament *holocaustū* *Cyprian. Ser. de cœna.*

ad

ad purgandas iniquitates, [illegible] ctifice to purge iniquitie? [illegible] what respect is it called so, but for þ it is offered, to that ende. And so is it called a me dicine to heale infirmities, for thys respecte that it is recei ued to thys ende.

Augusty. Ser. 11. de sanctis,

Saint Augustyne sayeth likewise. *Nemo melius præter martires meruit ibi requiescere ubi & hostia christus est & sacerdos scilicet, ut propitiationi de oblatione hostiæ consequantur.* No man hath deserued better then the martyrs, to rest (& be buried) there where Christ is bothe the hoste and the prieste, (that is to say bo ther the aultare,) for this ende that they myght atteyne pro pitiati

tion by the oblation of y^e host. Marke the purpose I bring in this for which is to attein propitiatiō by y^e oblatiō of the sacrifice: and as he saith in an other boke. *Sacrificium illud mirabile & cæleste quod tu in-* *August. Manuale. cap. 11*
stituisti & offerri præcepisti in cōmemoratione tuæ charitatis mortis scilicet & passionis, pro salute nostra, pro quotidiana fragilitatis nostræ reparatione. That merueilouse and heauēly sacrifice, whyche thou hast instituted and commaunded to be offered in remēbrauce of thy charitie, that is to saye of thy death and passyon, for our healthe and saluacyon, for the dayelye reparatyon of our frayle weakenes.

Both

Wothe he notthere the verye
ende of the oblation, to fa
bs, and to repayre oure fra
tye. Saint Hierome wryte
Si laicis imperatur, ut propter
orationem abstineant ab uxor
bus, quid de Episcopo sentien
du est, qui quotidie pro suis po
pulig peccatis illibatas deo obla
turus est uictimas. If it be com
maunded to the laye menne,
that for prayers cause they
shuld absteyne from their wy
ues, what should we think o
a Byshoppe that muste offre
daylye pure sacrifices for hys
owne synnes & the peoples.

Hieron. in cap. 2. ad Titum.

Of thys place thoughe I
might proue you the chast lyf
of a Byshoppe: yet I bring
in now only to shew, that hys
office

office of a Bishop is to offre dayly pure sacrifices for hys owne sinnes and the peoples synnes, as saynt Basil sayeth in the boke of hys Masse.

Da domine ut pro nostris peccatis & populi ignorant; acceptum sit sacrificium nostrum. Basilius in Missa.

Graunt O Lord that for our synne, and the ignorannce of the people our sacrifice maye be accepted of thee.

Thus ye perceaue, that I haue shewed you, and proued that the oblation of the priest in the Masse is a sacrifice propitiatory for the synnes of the that be alyue, that is to saye, mouyng and prouoking god to pardonne the sinnes of the priest and of the people.

A lytle is to be sayde, concer-
nyng theym that be departed
and then an ende of that mat-
ter.

*Tertull. eo-
rum milit.*

Tertullian sayeth, *Oblatio-
nes pro defunctis pro natalitijs
annua die facimus.* We make
uerye yeare oblations for the
Deade, and for the birth dayes
of martirs, which be ỹ dayes
they suffered theyr martyr-
dome.

*Athanasius ad antiochū
quest. 34.*

Athanasius sayeth. *Intelligi-
mus animas peccatorum parti-
cipare aliqua beneficentia ex
exangui immolatione.* We vn-
derstande, that the soules of
synners, doo receaue some
benefyte of the vnbloudy
oblation, and of almose, done
for theym, as the one lye hath
ordeyned

ordeyned and commaunded, that hathe power bothe of quycke and deade. Our god.

And Saynt Ambrose exhorteth the people to praye for the soule of Valentiniane the emperour, for whome he dyd offre the sacrifice of christes body. Chrisostom saith. *Ambros de obitis Valenti.*

Non frustra sancitum est ab apostolis, ut in celebratione venerandorum mysteriorū memoria fiat eorum, qui hinc discesserunt: nouerunt illis multum hinc emolumēti fieri &c. *Chrisost. hom. 3. ad philippenses.*

It was not in vayne ordeyned of the Apostles, that in the celebration of the honorable misteries, there shuld memorye be made of them that were departed hence.

For they knewe much profite, much commoditie to come to them therby.

And in an other homely he sayeth in thys maner in Eng lishe. A sinner is departed su rely it becometh vs, to be glad that his synnes be stopped not increased, and to labour as much as we can to releas hym not wyth wepinge, but with prayer, supplications, a mose and sacrifices. For that was not ordeyned in vayne, nor we doo not in vayne in our holy misteries celebrate the memory of the deade, and make intercession for them to the lambe that lyeth ther, which taketh awai the sinne of the world, but ỹ some co fort may therby come to th

Chriſoſt. hom. 41. in. 1. Cor. 15.

In Act. hom. 21.

Is not this very playne, and that it is not a thynge new inuẽted, but a doctryne taught and vsed in the churche euer sence Chryst, and ordeined so to be done bi the Apostles thẽ selfes.

S. Augustine sayth in hys booke of confessions, that the sacrifice of our pryce, whyche is Chrystes owne natural body was offered for his mothers soul after she was dead *Augusty. confess. lib. 4. cap. 12.*

And he sayeth also. *In Machabeorum libris legimus oblatum pro mortuis sacraficiũ. Sed & si nunquám in scripturis ueteribus omnino legeretur, non parua hac consuetudine claret authoritas ubi in præcibus Sacerdotis quæ Domino Deo ad* *De cura pro mortuis ca. 1.*

eius altare fuduntur, locum fi-
um habet etiam commendatio
mortuorum, In the bokes of the Machabes we read, that ther was sacrifice offered for the deade. But although in the olde scriptures there wer no such thing redde, yet there apeareth no small authority in this custome, that among the prayers of the preest, whyche are made to our lord god at his aultare, the commendation & prayer for the deade hath also hys place.

Marke well that he saith, it was an olde custome, in the Churche for Priestes in their Masse to praie for the deade, in his tyme whyche is about eleuen hundreth and thyrtye

yeare

yeare agoo, And that the cu-
stome of the Churche in this
poynte is of sufficient auctho
ritye too proue thys matter,
thoughe there were no scrip-
ture for it at al, and yet he him
selfe alledgeth the boke of ma
chabees for it, the place is
knowen well ynoughe.

Yet teacheth he vs the same
thynge wrytyng vpon saynte
Johns. *Ideo ad ipsam mensa no-* *Augusty in*
stic eos cõmemoramus quemad- *Joan. tract.*
modũ alios qui in pace requies- *84.*
cunt ut etiam pro eis oremus,
sed magis ut orẽt ipsi pro nobis
ut eorum uestigijs inhereamus.
&c. talia enim suis fratribus
exhibuerũt, qualia de Domini
mensa acceperunt.

Therfore at the very table (of the aultare) we doe not so remembre (the martyrs) as wee doe other, other that reste in peace that we praye for them. But rather that they shoulde praye for vs, that we myghte folowe their fotesteppes. For they haue gyuen such thinges for their brethrē, as they haue receaued from our Lordes table. Here is bothe prayer for sayntes, and for the deade in the Masse.

Thus ye see how Christes bodye is offered for the dead, after what maner it auaileth them.

Augusty. Enchirid. cap. 110.

Saynt Augustine also teacheth saying thus. When the sacrifices eyther of ỹ aultare, or of any almose be offered for

the

the deade that were baptised
for the very good mē, they be
giuing of thankes for not be-
ry euil men, they be propitiati
ons, for verye euyl menne, al-
though they be no relefe of ȳ
dead, yet they be certayne cō-
fortes of theim that be aliue.
And to thē they profyte, they
profyte to this ende, eyther ȳ
they should haue full remissiō
or at leaste that they shoulde
haue more tolerable damna-
tion.
In this authoritye is expres-
sed the playne word of propiti
atory, howe that the sacrifice
of the aultare is a propitiatiō
forsuch soules, as be not very
euil or vert good toward that
teminge of ful remission, or of
more tolerable damnation.

If I shoulde recite as muche as I coulde bryng in for this point at large: it is not one or two houres that wold suffise to the rehearsall of the places. By this litle I haue sayd, ye maye perceaue after what sort it is true, that the Masse is a sacrifice propitiatorye for sinne, both for the quicke and the deade.

Some thynke it a great blasphemy, that we should say, the prieste applyeth the effecte of Christes passyon, to whome he listeth, or for whome he ordeth his oblacion. Good people beleue them not, thei slander vs in thys, for we say not so, nor do not applye the merites and effect of christes passyon, to whome we lyste, we but

but apply our prayer and our intent of oblation, beseching almyghtye GOD to applye the effecte of his sonnes passyon, which is hys grace and remission of synne to theym, for whom we praye. Onely god applyeth to vs remissiõ of sin, we but pray for it, and by the commemoratiõ of his sonnes passion prouoke him to apply so that al that we do, is but by petitiõ and intercessiõ, not by auctoritye as God doth.

Thei saye, we make oblation for messeled swin, for sicke horses, for murren of cattell, and thus wyth these vile and odiouse wordes thei go about to bryng the Masse in hatred wyth the symple people, that cãne not tell nor iudge, what

it is, saying we haue certeine peculiar Malles for all those thinges in our Malle booke.

The matter of this accusatiō is true, but not the maner. For there be not in oure bookes peculiare malles for these thinges, but in certeine Malles ther be some peculiar prayers for these & suche like thinges, and that by good reason.

For in the presence of Christes bodye, when our prayers be mooste effectuall, then wee praye for the atteyninge of all goodnelle of soule and bodye, and the outwarde felycity of this worlde is as expediente for vs, accordynge to the will of GOD, and also we prai for the tourninge awaye of all e-

uilles

uylles of bodie and soule, and worldlye goodes, alwaies referring our selfes to hys will, as he oure father thinketh mete for vs.

Chrysostome telleth, howe the prieste in his Masse prayeth for the whole worlde, for the whole citie, for the synnes of all menne bothe quick and deade, for the ceassing of warr for the pacifyinge of sedition, for peace, and the prosperous estate of thinges, for the auoidyng of al euylles that hange ouer vs. For the frutes of the earth and of the sea, and such other. *Chrisost. de sacerdotio. libro. 6.*

Saincte Augustyne in hys boke *De ciuitate dei.* telleth a storye of a gentleman called *Hesperius*, who hauynge an house and *Augustyn. ciuitate. li. 22. capi. 8*

and grounded about it in the countreye, where hys seruauntes and beastes were muche vexed with euyll spirites, for remedye therof came to saint Augustines house, and he beynge absente, desyred his pryestes, that one of theym would go to the place, and pray, that thys calamitie myghte cease. One of them wente, and offered there the sacrifice of Christes bodye, prayng as much as he coulde, that the vexatio by the euyll spyrytes myghte cease, and by and by throughe the mercye of GOD it ceassed.

Is not thys as muche, yea and moze too, then wee doo nowe? Lette not vs therfore

feare

feare their vyle and sclaunderouse woordes, nor lette not vs cease to do well, because they speake euyl. We may not cease to do as the holy Sayntes haue doone, because the membres of the deuyll rayle agaynste vs, as thoughe we dyd nought.

Nowe a lytle of pryuate Masse, and thē make an ende. Many there be, that can well awaye with the Masse, but not wyth pryuate Masses.

These menne be deceaued in their owne ymaginatiō: for there is noo Masse pryuate, but euery Masse is publyke. It is called in greke λειτουργία a publike ministerye.

Saint Thomas calleth it sometymes a pryuate Masse, but

but not in that respecte, [illegible]
it is contrarye to publike, b[illegible]
as it is contrarye too [illegible]
mpne.

Euery Masse is pulyke, cõce[illegible]
nyng the matter and minist[illegible]
rye, but not solempne conce[illegible]
nyng the place & other rite[illegible]
and circumstauncies.

Therfore these men speak[illegible]
agaynst that they know we no[illegible]
what. They haue a newe v[illegible]
derstandyng of priuate.

They cal it a priuate Mas[illegible]
when the prieste receueth th[illegible]
Sacrament alone. And th[illegible]
they saye is agaynst the inst[illegible]
tution of Chryst.

They saye so *sine fine*, and n[illegible]
uer make an ende, but thei n[illegible]
uer proue it.

I shall declare that this is not
agaynste the institution of
Christe.

The institution of Christe
concernynge this sacrament
consysteth in three thynges
whiche he hymselfe did, & by
hys commaundemente gaue
authoritie to the Churche to
do the same. The consecratio
on, the oblation, and the par
ticipation.

To the due consecration
foure thynges be requyred,
the matter, forme, mynister &
intente.

The necessary matter is
breade of wheate, whiche is
due as it ought to be, yf it be
pure, swete and vnleuened.
But our newe maysters that
crye out so faste of Christes

institutyon, dyd ordayne it
shoulde be ministred in vnle-
uened breade, but in common
breade, and the worse the bet-
ter wyth them. Some sayde
horsbreade was to good, and
there was more bylanye shew-
wed herein, than I wyll ex-
presse at this tyme.
And for the other kynd, wher
as the due matter is wyne
mixed wyth water, they not
withstandynge the institution
and example of our sauiour
Chryste, commaunded no wa-
ter to be put in, railynge vpp
agayne the pernicious rotten
and extincted hereties whych
Fermentarij and *Arriani* dyd main-
tayne. The forme of the sa-
crament is ỹ wordes of our
sauiour chryst, sayinge. This

is my bodye. This is my blonde, duelye & perfectly pro nunced vpon ỳ bread, & wine.

Our newe maysters ỳ crie vppon the institution of chriſte, some sayde it was a sacramente ouer the woor des were spoken alsoone as it was broughte to ỳ churche for the vse of the communion, some woulde haue the woor des sayde, but as one shoulde reade a Lesson or tell a tale, not directed to the breade and wine, but that the Mi nister shoulde looke awaye frome the breade and wyne in the tyme of the pronoūcing Feat yuge belyke the woordes shoulde haue moore strength than they woulde they shulde haue.

And thus howesoeuer nowe they pretende a zeale to maintayne the institutiō of Christ, then they vtterlye destroyed the institution of Chryste eyther denyng or defraudynge the necessary consecration of the sacrament.

The minister ought onlye to be a priest duely consecrated and ordered after the rite of the Catholyke Church whose ministration god only doeth assiste. These men dyd not only maintaine ỹ it was lawfull but also did appoynte and permitte mere laye men to minister, yea and laye women somtymes, as some sayd without anye lawful vocation or orderynge at al, not regardinge what *Arnoibus* writeth

Quid

Quid tam magnificum, quàm sacramẽta dei cõficere? et quid tam perniciosum, quàm si is eã conficiat, ui nullum sacerdotij gradum accepit. Arnobius in ps. 139.

What is so excellent than to consecrate the sacramentes of god? & what is so pernicioulse, than yf he cõsecrate them, that hath receyued no degree of preesthode. The intente alsoo to doe that the churche doeth wythoute mockynge dissimulatyon or contrarye purpose is required. For although the preeste in the consecration may haue his thoughtes distracte to some other thynge, & so lacke attention, whiche is a greate negligence in the woorke of God, & deadely synne to y ministre: yet yf he lacke intenti-

an not threndinge to doe that God commaundeth and the churche doeth: ther is no consecration nor no sacrament at all. And for this poynte what intention that we thinke these men had of late that vtterlye denied to consecrate or receiue Chrystes bodye and blonde vnder the formes of breade and wyne, but onelye to receyue the creatures of breade and wyne, & therby to be partakers of Chrystes bodye, and blonde. For in the booke of their laste communyon, these were the wordes of the inuocation. Good lorde graunte vs that we receauynge these thy creatures of breade and wine accordyng to thy lordes institution, maye be partakers of

hys body and bloude.

Was there euer heard of any furthe institution? Loke throughoute all the scripture and shewe me where, euen Christ dyd institute, that by eatynge of breade & wine, men shoulde be partakers of hys body and bloud. And if it can not be shewed, as I am sure it can not: than it was a playne forged lye bearing mē in hād that Christ instituted that he neuer thoughte, whereby appeareth ỹ thei had not this intentiō which is required to ỹ due cōsecratiō: & also ỹ thei in wordes pretendinge to haue a zeale to maintayn christes institutiō i their dedes shewed themselues enemyes & aduersaries to ỹ same. And as thei d-

theim selues in consecration
so they didde in the oblation
whych they dyd not corrupte
as the other, but vterly toke
awaye, denyynge anye such
thynge to bee, as I haue pro-
ued it is, in soo muche that in
all their newe communion
they could not scarcely abide
the name or woorde of oblati-
on, but pulled it oute of the
booke, so muche dyd they fa-
uour the institution of Christ
which they nowe pretende.

Now when they haue ta-
ken awaye the due matter
as swete vnleuened breade, &
meixture of the chalice, & per-
uerted the foorme by leauinge
oute the pryncipall verbe (est)
in the woordes of Christ, as it
was in the last boke in ye first
pryn-

pryntinge, howe it came in a-
gayne I can not tell, and neg-
lected the due orderinge of
the minister, sufferinge them
to vsurpe the office of a priest
that neuer receaued that au-
thoritye, neyther of God nor
man. & in that they dyd (whi-
che was verye bad) neuer in-
tended to doe as the churche
doeth, and wholly dyd abro-
gate as muche as layed in the
the oblation of Christes bo-
dye in remembraunce of hys
passyon, and at lengthe
woulde haue nothynge to re-
mayne, but a bare communi-
on, what face haue they to
crye vpon Christes institut-
on, institution, whyche they
haue in so many pointes bro-
ken and violated as I haue

the wo d: and yet y they wold
haue is no part of Christes in
stitucion.

For the vse of the sacramente
is y it should be receaued and
eaten, and therfore in diuers
councels it was decreed that
whosoo euer tooke the sacra-
ment at the priestes hande
did not eate it for the whych
ende Christe dyd ordayne it
was holden accursed and ex-
communicate. Thus farre ex-
tendeth y institution of Christ
concerninge thys poynte, be-
cause he sayde *Accipite, manducate*
et bibite. Take, eate, drynke
and also that all shoulde eate
and drynke of it, that coulde
proue theim selues (after. S.
Paules admonition).

Concilium Toletanum prim. ca. 14. Concicesar. aug. ca. 3.

But suche thynges as yet
taine

tayne to the Ceremonye of the eatynge, as howe manye in one place togethee, what tyme, place, maner, order and suche lyke. Wee thynges pertaynynge to the ordynaunce and direccyon of the churche and not to the institucyon of Chryste, as neccessarye vppon payne of damnacion to be obserued of euery chriſten man.

For els yf al the rytes that Chryste vſed at hys ſupper were of neceſſitye and pertaynynge to hys inſtitucion: then there muſte nedes bee thyrtene togethee at the communion and neythee mo nor fewer.

And it muſt be celebrate after ſupper, and in the night after the waſhynge of the feete, and

in a parler or chamber, and
that receaue must be prieste
and no woman, For all the
thynges were obserued
Chryste and hys apostles
hys laste supper.

But for our instructyon
declare that they be not fixe
by the institucion of Chryst
but left to the disposicion of
churche, ỹ church hath tak
an other order in theis thy
ges, wyllynge that all th
communicate that be wor
and disposed. Soo that
numbre whether ther be m
nye or fewe, or but one in o
place that receyue, make
not the ministracion of t
prieste for that thinge vnla
ful.

And it hath ordered that
shall

ma be celebrate in the mor-
nynge, & receyued fastinge be-
fore al other meates, & in the
church except necessitie other
wise require. And therefore
S. Augustine taught Ianuarius
after thys sorte. *Ideo saluator* *August. ad*
non præcepit, quo deinceps or- *Ianu. epist. 118.*
dine sumeretur, ut apostolis per
quos dispositurus erat eccleſiã
seruaret hunc locũ. Therefore
our Sauioure dyd not com-
maunde by what order it shuld
be receyued after hym, but re
serued that matter to the a-
postles by whome he wouldē
order and dispose his church.

By this we may conceiue
that the receyuyng of the sa-
crament is Christes institu-
tion, but the maner, nombre

and

and other rytes of the re-
uinge be not determyned
Chrystes institutyon, but
dered as the Churches dis-
sitions.

Yes saye they, Chryste d
not receaue it alone, but d
cõmunicate wyth his twe
apostles, whose example w
oughte to folowe. To thys
saye, that we be not bound
to folowe thys example
the numbre, but for the su
staunce. That it shoulde be
reaued of vs, is Chrystes e
ample necessarye, but of ho
manye, of twelue only, of m
of fewer, or of one, is not
Chrystes example fyxed an
determined.

Chryste ministryng the m
stical supper of necessitye, an
that

that neuer but ones, for thys
ende by hys dede to instituce
the thynge, and to teache hys
disciples what they shoulde
doe contynually afterwarde
in commemoratyon of hys
death, must nedes haue muche
more dyd to moue them so,
because in that doyng he gaue
them auctoryte to doe the
same, and so made them pries-
tes. But wee ministrynge it
not for that intente to insty-
tute the Sacramente, and to
make Pryestes, but to rece-
yue the spirituall fruyte that
commethe to vs thereby, are
not bounden to obserue that
numbre, but shall doe well ef
wee receaue it eyther bytho-
ther or alone.

the reade euen from the
begynnynge of the Churche
that lay men and women did
receyue it alone, and is there
any religion that a laye man
maye doe it, but not a priest?
Tertullian declareth the difficul-
tie for a christen wyfe to ob-
serue her religyon without
offence that hathe an vnbe-
leeuing husbande, amonge
other thynges layeth thus.

*Tertullia-
nus ad vx-
orem.*

*Non sciet maritus quid secre-
to ante omnem cibum gusta-
ueris, si scierit, panem, non illum
credit esse qui dicitur.*

Will not thy husband know
what thou doest eate secretly
ere before all other meates?
And yf he doe knowe, he be-
leeueth it is bread and not him
whom

whome it is called. Of this place wer gather the maner of the churche in that tyme, whitye after Chryst, that the people receauing the Sacrament at the prestes hand in the church, did cary it home with thē, & kept it secretly & deuoutlye at home with thē selfes, & euery morning as their deuotion serued them, did receaue a part of it by thē selfes, & that secretli, lest the infideles amōges whom they dweit should gette knowledge of our misteries And thus of this place of Tertulliane, lyke as we may learne, that the Sacramēt is not bread, as the infideles beleue, yf thei chaūce to seit: but chryst as it is called, as ỳ faith full onelye knowe, to be so, so

we learne also that men & wo-
men were wont to receaue it
alone without anye other ce-
remonie assembled to the, which
is sufficient for our purpose at
this tyme. Saint Cipriane tel-
leth of a woman in these wordes
Cùm quædam arcam suam in
qua dominici sacrificij fuit manibus
indignus tentasset aperire, igne
inde surgente deterrita est, ne
auderet attingere, when a cer-
teyne woman went about to
open hyr cheste, wherin was
the holy one of god with hys
wordthye handes, she was a-
frayd for the fyre that rose out
there, that she durst not touch it.
By this place appeareth the
lyke maner of kepig it at home
to receaue it alone at their pl-
asure.

Ciprian de lapsis.

And

And Eusebius in his story telleth that the maner was to send ỳ sacrament to Bishops straungers, ỳ chaunced to come thyther for thys ende, to knowe whether they wer Catholike & of their faythe or no, whiche they knewe, if they wolde receaue ỳ sacrament which they had cõsecrate. And also he telleth of on ỳ lay in extreme peril of death, who had cõmitted ydolatry before, & sente to the prieste for ỳ sacramẽte, wherby might be recõciled to ỳ church before he dyed, the prieste was also sicke & cold not come, but sẽt it by ỳ sicke mans seruaũt & so for the. Here it is playne, ỳ laye menne receaued it alone without the prieste. And what greate religion is there nowe

Eusebius histor. eccles lib. 5. ca. 22

Li. 6 ca. 34

new fonde out, that the prieste may not lyke wyse receaue it alone, yf ỹ people be not worthi nor disposed at al times to communicate with him.

I leaue oute a greate numbre of places that make for the reseruation of the Sacrament, whyche al make for this purpose, yf I woulde spende any time herein to declare it. Wel some wil saye, here be Doctors vpon Doctors, sẽtencies of auc thors inough. But what scripture haue you, that the prieste did or mai take it alone. shewe me that, and then wil I yelde vnto you.

I shal be contente to alledge scripture, as it semeth to me, let euery mã wey it as he thinketh good, to me it is playne ynoughe

ynough for this purpose, and although there were no scripture yet in this matter which is but a ceremony. cõcerning the numbre of the receauers, the custome and vse of Christes church, is a sufficiẽt rule for a christen man to stay hym selfe by.

The scripture is writtẽ in the. 27. chapiter of the Acts of the Apostles, wher S. Paule comforting all the company, that were with hym in ỹ ship, who thẽ were in extreme daũger of drowning, promising them al their lifes, and exhorting them to take meat, that had fasted fourtene dayes before receaued ỹ sacrament before them al alone, as I take it, The wordes be these. Acts. 27.

Et cum hæc dixisset, sumēs pa
nē gratias egit deo in cōspectu
omnium, et cum fregisset, cepit
manducare. Animæ quiores au
tem facti omnes, & ipsi sumpse
rant cibum. And when he had
saide thys thrynge breade he
gaue thankes to God in the
sight of theall, and when he
had broken it, he beganne to
eate, and they al beyng much
comforted, tooke meate also.

Chrysost. in Matth hom. 17.

Chrysostom expoundeth this
place of ỹ sacramēt, where he
hath this saying, ỹ it is not on
ly a thing sanctifyed, but sanctifi
cation it selfe. Here is no mē-
tiō ỹ he gaue it to any other, &
if it had ben a thyng necessary
of ỹ institution of christ, belike
he would haue expressed it. Wel
though he

thoughe it be not expressed in wordes (say they) yet it is not a necessary argument to conclude, that no manne receaued it wyth him. I graūt it is not a good argumēt, but yet this is the commen maner of their reasoninge, it is not expressed in scrypture, ergo it is not to be beleued. But I can saye more for this place, for ỹ scripture calleth, ỹ saynt paul eate (ἔδετον) which is a word wherby the Sacramēt is cōmanly expressed, & that all the other dyd eate (πνευματικὸν) whiche signifieth comme meates, & the scripture sayth (omnes) al ỹ other toke their meat, amōges whō there wer many infideles, & it saith afterward *Saciati cibo* ỹ they were satiate & ful with meate

Concilium Nicenum

But the blessed Sacrament, nō est cibus satietatis, sed sanctimoniæ (as Concilium Nicenum) saieth is not meant of satiety, but of sanctimony. Therfore where it sayth that saynt Paule dyd eate the bread, which is the sacrament, & that all the other dyd fil thē with their cōmen meate. I may conclude, that saynte Paule did receaue alone, wherby is proued oure purpose of the priuate Masse as they terme it. O lord how would they haue glorified, yf they had suche a like place against vs.

Chrisost. hom. 61. ad popul. Antiochenum. 1.

Some bring in a place of Chrisostome, wher he sayeth, *frustra sacrificium quotidianū frustra stamus ad altare, nullus qui communicet*, Our dayli sa-

prieſtes is in vaine, we ſtande at the aulte are in vaine noo man cometh to communicate.

O Lorde howe they abuſe this place of Chriſoſtom, that he ſayeth to rebuke the negligence of the people ꝑ cometh not, they alledge it to finde fault at the diligence of the prieſt ꝑ cometh. Is it reaſon, that the prieſt whoſe life is wholi dedicate to the ſeruice of god, and to pray for the people, ſhoulde ſynne deadlye, if he did toyne himſelf more & more to chriſt by receauing dayly the ſpirituall fode of his body & blond becauſe the people that commonlye occupie their life in the affayres of the worlde be not worthy, or not diſpoſed dayly to receaue with the prieſt.

The

and. The verye place it selfe of Chrysostome telleth, that the priestes did celebrate the sacrifice daily, whether the people came or no, which they would neuer haue done, yf it had ben deadly sin so to do. Therefore it is plaine, that they did sacrifice that did stand at the aultare, & eryed, but all in vayne. *Sancta sanctis.* Holy thinges to holy men. *Cū timore & charitate dei Accedite.* Come ye to receaue with the feare of God and charitie, & yet no man come. Therefore all this his homely was to reproue the slackenes of the people, that deceaued the expectation of the priest.

I putte the case (as I haue sene it chaunce) that whē the

priest

prieſt had conſecrate, and one or two wer commed vp to the auitare, & kneled dowon to cō-municate ẅ the prieſte after the prieſte had receaued, they both departed & went away, not receauing either of cōtept or for that ſome ſodein diſeaſe or paſſion came vpon the that they could not receaue: is god ſo vnmerciiull as to cōdemne ỹ prieſt for the caſualitie of an other man whiche lieth not in his power to auoyde. Our ſal uation wer a very tikel thing if one mā ſhuld comitte deadli ſin againſt his wil intēding to ſerue God, & ſo be cōdēpned for the chaūce of an other mā which he could not ſtoppe or a mēd, & was no cauſe of it. Yea but (ſai thei) Chryſoſtom ſaith

Non

Non es hostia dignus nec communione, igitur nec oratione.

If a man make his excuse, that he is not worthy the sacrifice, nor to communicate, thē is he not worthy to be present there at the prayer. He sayeth so in dede. But what is this, to say the priest should not receue alone, nothing at all. And yet it serueth vs to declare, that Chrysostom intēded nothing elles, but to reproue the negligence of thē, that stode in the place of the worthy receuers, & wold not come to receaue. We must consider in ye greke churche, howe there was certeine degres of the placing of the people, the preist stode at the aultare, the clerkes wtin the chauncell, the worthye receauers

uers, in a distinct place besides the prieſtes, the penitentes in a lower place, ꝑ Catechumini with the wer menne, learning our fayth, and not yet Chriſtened ſate loweſt of all, but they wer putte out of the Church, when the ſermon & teachinge was done, and were not ſuffered to be preſent at ꝑ miſteries Nowe the lacke that menne do not vnderſtād ꝑ diſtinctiō of theſe ſeuerall places maketh theym too take Chryſoſtome wrong. For in dede he that is in the higher place of the communicantes, and beyng there thinketh him ſelfe for his vncleane life not worthy to communicate, and ſo deceaueth ꝑ expectation of the prieſte that prepareth for him: is likewiſe not

not worthye to communicate
in onely prayer, as beynge in
ỹ place, & yet hath moste nede
of all to cõmunicate in prayer
because prayer is an humilitye
of the mind & a cause & degree
to make a mã worthi to cõmu-
nicate in ỹ sacramẽt. And there-
fore by Chrisostome he is not
forbid to communicate in pray-
er, but not in ỹ place, but low-
er among the penitentes. For
so Chrysostome sayth by & by
after. *Quotquot estis in panite-
tia omnes orate.* All you that be
penitentes, occupi your selfes
in prayer. And it was a decree
of ỹ whole catholike church,
certein mẽ whych wer not suf-
fered to communicate in ỹ sa-
cramẽt, shuld during their pe-
naũce cõmunicate onli in pray-
er. These

et. These be the wordes of the generall councell at Nyce in Englishe. Cõcerning thẽ that had cõmitted ydolatry & were in penaũce not yet reconciled, and now be departyng out of their bodyes, let ỹ olde canon be obserued, that he that is departinge, be not defrauded of the necessarye bytayle of lyfe, but if any suche after he haue receaued the cõmunion, do recouer & amend, let thẽ remain amonge them that communicate only in prayer. Here may se by this, that the meaninge of Chrysostome is, as I haue declared. Other make an argumẽt of the word Communyo that the sacrament is called a communion, because many receaued it, But this argument is Concilium Nicenum cap. 12.

vnlearned

vnlearned, proceadyng of
notice. For it is so called, no
for that manye communicat
to gether in one place, but for
ꝑ effect of ꝑ sacramēt, becaus
it maketh manie diuerse me
one mistical bodie of Chryst

So doth Chrysostome e
pounde it, wrytyng vpon th
x. chapiter to the Corinthia
and also Dionisius Areopagita saith

Dionisius Areop. de eccles hier. cap. 3.

Vndemerito sacerdotalis sacr
sancto prudentia ex rerum ef
ctu propriam illi uerumq; (com
municationis) cognomē inuen

Therfore the holy wysedom
the priestes hath worthely i
uented to this sacramēt a p
per & true name of communi
for ꝑ effect of it, because it g
therethour lips ꝑ be diuided

sonde

sumbled many wayes, into the one flocke, wherby we are ioyned to god & among oure selues in one body, and so feed.

And in very deede we do not communicate alone. For considering gods churche is but one house, as Cipriane saith: *Ciprian de Vnctate ecclesie, & de cena.*

There is one house of the churche, wherin the lambe is eaten: whosoeuer doth eate this lambe wrongfully, doeth cõmunicate with al rebelles mẽ in euery place & countre that be in this house, so do the ydle.

If the pryest receyue one parte of the sacrament in the churche, & afterwarde carry the rest thorow the strets vnto sum man, doth he not communicate with another, and yet that

ther is not together in hym
in one place standyng at hys
elbow. Eyther to the prieste that
sayeth masse alone, doeth com
municate with the y celebrate
in other churches, or in other
realmes. This argumente of
Cõmunion was neuer heard
of in the worlde before Mar
tyne Luther, who was ye firste
father of it, and the firste man
that euer wrote agaynst pry
uate masses as he calleth the.
And wher learned Luther
that lesson, euen of the deuyll
not because al euil cõmeth by
the suggestion of the deuyll,
but I meane ye Luther hadde
a vision of the deuyl and sawe
hym with hys corporall eyes
beynge wakyng of whom he
learned al that he hath pre
[illegible]ently

lently spoken agaynst the holy masse. And least men shuld say I lied vpon Luther, here in his owne boke. *Excrete judicem ferme vegnam* We maye Judge hym by his owne mouth and his owne hand wrytynge. The title of his boke is of priuate masse. I shal read you a peice of it that the trueth of my sayyng may appeare. These be his verye wordes.

I shall make confession before all you reuende and holye fathers, geue me I pray you a good absolution. It chaunced me once about mid night sodenly to awake, than the deuil Sathan began with me this disputacion. Heare (sayd he) doctour Luther, be ye wel learned, thou knowest

thou hast sayd priuate masses.
xv. yeres almost daily. Wherat
if such priuate masses be hor-
rible ydolatry: what if ther-
were not present the body and
blood of Christ, but thou hadd
dest honored onely bread and
wine, & haddest called other
to honor it: to whō I answe-
red, I am an anoynted priest,
& haue receyued vnctiō & con
secration of a bysshop, & haue
done al these thinges by com
maundement & obedience of
mine elders. Why should not I
consecrate, whē I haue prōn
ced þ wordes of Christ & haue
said masse I earnest: this thou
knowest. All this saide he is
true, but þ turkes & gentyles
do likewise al thinges in their
rites of obedience & in earnest

The

The prieſtes of Hierobo-
am did all they dyd of a cer-
taine zeale & intent agaynſte
the true prieſtes in Hieruſale
what ſo they ordeyned
and conſecrated wer falſe,
as the prieſtes of the Tur-
kes and Samaritanes were
falſe and their ſeruice of God
falſe and wycked. Firſt (ſaide
he) thou knoweſt thou had-
deſte than no knowelege of
Chriſt, nor true faith, and for
ſaythe thou waſte no better
than a Turke.

For the Turke and all the
deuylles alſo beleue the ſtorye
of Chriſte, that he was borne
crucified, and deade. &c. But
the Turke and we damned
ſpyrites doe not truſte to hys
mercy, nor haue not him for a

mediatour and sauioure, but
feare hym as a cruell iudge.
Such a fauour and no other
yaddeth thou, when thou re-
quyrest dilection of ꝯ bysshoppe
& al other bodi they that dyd
amysse, and were amonn-
ested, thought to and no other
wise of Chryste, Therefore ye
fled frome chryste as a cruell
iudge to blessed Mary and o
sayntes, they wer mediatoꝛs
betwene you & Chryst, Thus
was Chryst robbed of hys ho-
ry, This neyther thou nor al
other papist can deny, I wold
reade moꝛe of thys boke but
for troublyng you. He ꝯsyl to
knowe what maye be layd a-
gaynst papistes malice, let hym
learne here of ꝯ deuil pardy
For here is al that hathe ye-

hens

bene layde of anye other, and
moore to. The benyfis deriu-
ges wer attained to laye hall
so muche as their father Sa-
than, lest they should be called
blasphemous lyers as he is.

But by this boke M. luther's
owne confession set forthe in
prynte by him self to the world
ye maye knowe that the de-
uyl was the furste y euer bat-
led agaynste y sacrifice of the
churche, whyche is the masse.
knowing that his kingdome
of sinne and iniquitye couldē
not stand, if this sacrifice mos
aduersarye to it, were not de-
faced and destroyed.

But what folowe had M.lu
ther to publishe this, shall ye
thinke he was so madde as
to father that upon the deuil,

that he wouldde haue perfaū
ded hys frende to the wouldes
I shall tell you therefore hys
fonde deuyse in thys poynte,
as it foloweth the frue or fyre lea
ues hereafter.

He sayeth he knoweth the
deuyl is a lyer, but (he sayeth)
his lyes be fruitfye, he vseth
so alledge a trueth wherebe
can not be denyed, and wyth
that to colour hys lye wherebe
he perswadeth.

And therefore (sayeth he)
the deuyl liueth not when he
accuseth me that I had com
mitted horrible Idolatrye in
sayinge popyshe masses: but
the lye is, when he dyd after
warde tempt him to dispayre
of Goddes mercye. But sayth he
then I would not dyspayre as

Iudas dyd hys amende that
I haue done agaynſt and ne-
uer lay priuate maſſe againe.
O what a cloke of mylchiefe
is this, a altogrounded of lyes
and falſhode. He ſaith the de-
uill lyeth not when he accu-
ſeth, If that bee true, then he
ſayes true when he ſayd that
Luther beyng a preacher ma-
nye yeares, neuer had true
fayth in Chriſt tyl he ſei fro
the maſſe, nor neuer truſted
in Chriſtes mercy, nor neuer
take him for a fauioure but a
cruel iudge. Of this the deuil
dyd accuſe him, whether he
was a lyer perteyning to whom
you.

Alſo in hys accuſation he
ſayde the body and bloode of
Chriſt were not preſent in the

...ment; when they
...nted pyllules vpo ...
...ate, and that they ...
...nely bread & wine, with ...
...e other damnable lyes ...
...erlyes, wherby they wold ...
...rade the body, maye fynde ...
...reate plenty, and yet by ...
...ers principle, the deuyll ...
...er lyeth when he accuseth ...
...duse because yͤ time is ...
...e shortly to conclud, I shal ...
...st humbly beseche you ...
...sider and regarde the ...
...ation of youre soules, for ...
...wherby Christes Gods son ...
...ly shed hys pretioule blo ...
...which saluation cannot ...
...atteyned without knowle ...
...confession of Gods truth ...
...ealed to his holy churche, ...
...er to euery membre of ...

chylde of god, whose sentence
and determinacyon is sure &
certen, as proceedinge fro the
pilier of trueth and the spirite
of god, by whō we be taughte
and assured in goddes owne
worde, that in the blessed sacra-
ment of the aultare, by the po-
wer of the holy goste worchinge
with godes worde, is verely &
reallye presente the bodye and
bloude of our sauiour Christe,
vnder the formes of bread &
wine, whyche is by Christes
owne commaundement ge-
ample offered to almyghtye
god in sacrifice, in commemo-
ration of Christes passyon
and death, whereby the mem-
bres of the churche in whose
fayth it is offered, both they
that be alyue, and departed,

pur

powre of plentyouse and a
bundaunte grace and mercy
vpon all their necessities, and
infirmities, relefe and succour
Our moste mercifull father
graunt vs to persist stedfast &
constant in the true catholike
faythe and confession of thy
most blessed Sacrament and
sacrifice, and with pur deuo-
tion as he hathe ordeyned to
vse and frequent this holy my
stery of vnitye & reconciliat-
on, that we maye therebye re-
maine in him and he in vs fo
euermore. To whome be al
glorye and prayse with-
out ende.

AMEN.

CImpryntedat Lon[illegible]
in Paules churcheyarde
at the sygne of the holye
Ghost, by John [illegible]
Wood, Printer to
the Quenes
hyghnes.

The tenth day of [illegible]

Anno domini. 1554.

Cum priuilegio Re-
ginæ Mariæ.

45-2